

THE HARVARD ORIENTAL SERIES
VOLUME TWELVE

HARVARD ORIENTAL SERIES

EDITED

WITH THE COOPERATION OF VARIOUS SCHOLARS

BY

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Volume Twelve

CAMBRIDGE, MASSACHUSETTS

Published by Harvard University

1912

THE
PANCHATANTRA-TEXT
OF PURNABHADRA

CRITICAL INTRODUCTION AND LIST OF VARIANTS

BY

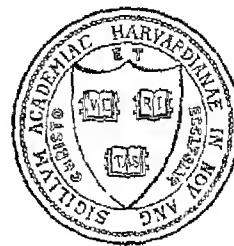
DR. JOHANNES HERTEL

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CAMBRIDGE, MASSACHUSETTS
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1912

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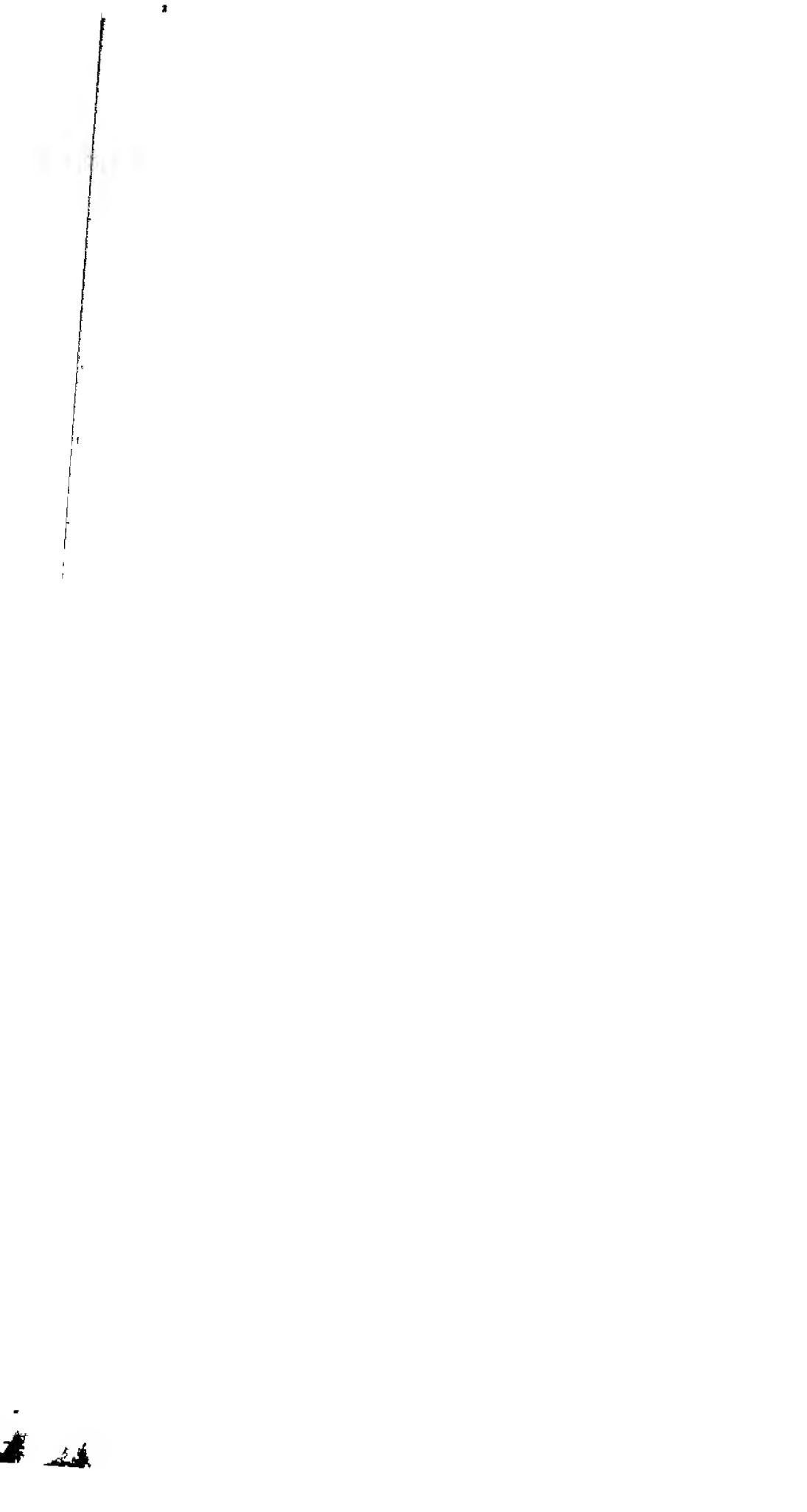
PRINTED FROM TYPE AT THE
UNIVERSITY PRESS, OXFORD, ENGLAND
BY HORACE HART, M.A.
PRINTER TO THE UNIVERSITY

First edition, 1912, One Thousand Copies

TO THE MEMORY

OF

RICHARD PISCHEL



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PREFACE

Delayed appearance of the volume.—This volume appears later than the editor of this Series and the author expected. The printer's copy was ready several years ago; but circumstances for which nobody is to blame prevented its being issued earlier than now.

Distribution of the material originally intended for this volume.—The general plan of this volume may easily be seen from the table of contents. As appears from page xvii of volume xi, it was my original intention to give with this volume parallel specimens of the text of the various recensions. Technical reasons, which have to do with the size and shape of the sheets on which these specimens are printed and with related problems of the bookbinder's art, made it seem more practical to issue the specimens in a little atlas, and to designate the atlas as volume xiii.

Designations of the MSS. in the list of variants.—In the 'List of Variants', the designations of all the manuscripts (*sigla codicum*) of which the variant readings are given in full have been printed at the bottom of each page, whereas the designations of manuscripts to which only occasional reference is made are there omitted.

The list of variants refers directly to the manuscripts themselves.—The occasional quotations from the Beilin manuscript K (see below, p 15, 25^a) are given from the collations of Benfey and of Professor R. Schmidt. Unless the contrary is expressly stated, all the other references are to the respective manuscripts themselves and not to collations or to secondary copies.

The numbering of the single tales in volume xi.—In volume xi the superscriptions कथा १ and so on, at the head of the single tales, are given in the usual Occidental fashion. This is a deviation from the procedure of the manuscripts. Partly by way of justification, and partly for the sake of beginners, it is well to state here that, in the first place, Sanskrit manuscripts never have such story-numbers at the beginning of the single stories, but always (if they number the stories at all) at the end; and, in the second place, that even the best manuscripts are inconsistent in this matter.

By way of illustration, a few details may be given. Our MSS. of the bh-class have no story-numbers; the numbering contained in the MSS.

of the Ψ-class and in the fifth tantra of Bh are given in the 'variants'. See, for instance, variants on p. 6, l. 27, p. 14, l. 5, p. 21, l. 11, &c. Since the interpolated stories are in most cases numbered before the frame-stories, the numbering of the MSS. disagrees of course with that of our printed text. The frame-story I, xv of our edition, e.g., is numbered as xxi in the MSS. of the Ψ-class, whereas the intercalated stories xvi to xx are thus numbered both in the print and in the MSS. In tantra v, the frame-story is numbered as 1 in the Ψ-class, and all the following stories are numbered down to xii. In this case the frame-stories are throughout numbered in the MSS. before the intercalated stories, whereas in Bh, which in this tantra is a MS. of the *textus simplicior*, the frame-story is numbered as i, our first story as ii, our third story, in which all the following tales are contained, as xii (see variants on p. 289, 11), our stories iv to ix in like manner as iv to ix, and our x as xi; whereas our xi, which is inserted in x, is numbered in Bh as x.

Editor's non-acceptance of corrections of real errors.—At the end of this volume, some additional corrections to vol. xi are appended. Several learned friends of mine have sent me emendations which they will not find among these corrections. I need not say that—thankfully and carefully—I took all their proposals into consideration; but in the course of my critical work I have become extremely cautious in correcting the readings of good MSS. Nothing indeed could at first sight be more convincing than the emendation विष्णुशर्मणीपि, which one of these scholars proposed instead of विष्णुशर्मणीपि, as my text reads p. 2, l. 12. But as the best MSS. of both the recensions of the *textus simplicior*, from which Pūrnabhadra took this passage, confirm the reading of the MSS. of his own recension, this conjecture is inadmissible; see variants on p. 2, 12.

The same scholar proposed to read with the editions of Kosegarten (V, 49), Bühler (V, 60), Jīvānanda Vidyāśāgara (V, 60), and Kāśināth Pāṇḍurāga Parab (V, 58) मित्रोत्ति instead of मित्राणी, as our text has in its stanza V, 46 b. But again our variants (on p. 273, 1) show that Pūrnabhadra took the wording of this stanza into his text exactly as he found it in his sources, and we have no right to alter what he approved. There can be no doubt that in this as in other cases the later printed editions simply follow that of Kosegarten; cf. below, p. 53, and Indogermanische Forschungen xxix, 215 ff.

I now regret that I followed Parab in correcting the *chandobhūṣṇa* in stanza II, 155 a. This stanza is absent from all the other recensions of the Pañcatantra including the *textus simplicior*. I found it in a metrically correct form in Parab's Subhāshita-ratna-bhāṇḍāgāra and in his edition of

Ballāla's Bhojaprabandha, and as the correction seemed to be an unavoidable one, I adopted it. But later on, I found the same stanza with exactly the same chandobhaṅga in Jīvānanda Vidyāśāgara's edition of the Bhojaprabandha and in the metrical version of the Campakaśreṣṭhakathānaka, see below, Variants on p. 163, 13. And when my 'Variants' were already printed, I found again this stanza with its chandobhaṅga in the printed edition of Devavijaya Gani's Pandavacharitra (see Yashovijaya Jaina Granthamala, 26, p. 152), and in three old MSS., the one containing Dharmacandra's Malayasundarikathā, the other two Hemavijaya's Kathāratnakara (story 211). Hence it is evident that this stanza was *current* in its faulty form, and that *this* form should be restored in our text. As here, Pūrnabhadrā in several places took over into his text anomalies of his sources, see below, p. 30 f. and p. 36. All these cases should be carefully observed, as they afford us one of the best means for constructing a pedigree of the different recensions, and for finding out their most trustworthy MSS.

In my emendations I always carefully examined the best MSS. of *all* the old recensions, including both classes of the *textus simplicior*, and I beg my critics not to venture conjectures of their own, without comparing the same sources and without taking into due consideration their genetic relations. The text of Kielhorn and Buhler cannot replace the MSS. of the *textus simplicior*, as will appear from our parallel specimens, from pages 58 ff. of this volume, and from the occasional quotations strewed over my notes.

Pūrnabhadrā's attitude towards his sources.—Pūrnabhadrā no doubt knew Sanskrit well, and if he had not been renowned for his *pāṇḍityam*, no minister would have entrusted him with the revision of so celebrated and widely-known a *uttisāstra* as the Pañcatantra already was in Pūrnabhadrā's time. Moreover, his work would not have been so widely circulated and copied again and again to even recent times, by Jainas as well as by Brāhmaṇas, if it had not been approved by the most cultivated people of his own time as well as of later times. Hence it seems to me now quite possible that he was well aware of such anomalies as he took over into his text, but that he *intentionally* refrained from altering them. In stanza 5 of his Praśasti he says:

स्मारते वचः स्नात्यन् यत्समयोपयोगे
प्रीतें समस्तविदुषां तदद्वृष्णीयम् ।
सीमस्य मन्त्रयदिलासविशेषकस्य
किं नाम लाज्जनमृगः कुरुते न लज्जीम् ॥

This shows at all events that he had a great consideration for his sources, which, as appears from our parallel specimens, he followed pretty faithfully.

Acknowledgement of obligations.—Once more I have the pleasant duty of making public acknowledgement of invaluable help and kindness received from very many scholars. First of all I must thank Geheimrat Professor Boysen, Director of the Leipziger Universitätsbibliothek, Professor Munzel, Director of the Hamburger Stadtbibliothek, and Mr. F. W. Thomas, Chief Librarian of the India Office Library, London. These gentlemen sent me the Pañcatantra MSS. preserved in their respective libraries and permitted me to use them under the most liberal conditions. To Mr. Thomas I owe the possibility of collating again the London MS. A, and the Poona MSS. bhPBh. Moreover, this scholar procured for me copies of the most valuable MS. h (see below, p. 12 f.), of the Ulwar MS., and of the MS. preserved in the Raghunāth Temple Library (cp. p. 231 of this volume). Both these latter MSS. are inferior fragmentary copies of Pūṇabhadra's recension. But to know this is a great relief for an editor, for whom nothing can be more painful than the thought that there may still exist some MSS. of very great value which he is not allowed to use.

To Professor A. A. Macdonell of Oxford I am deeply indebted for sending me the Pañcatantra MSS. of the Max Müller Memorial. Besides, he as well as Mr. Thomas collated for me a passage of the originals of Kosegarten's MSS. BCDEF which were not in my hands, when I needed them for this single passage, see below, p. 44 f. To Mr. Premchand Keshavlal Mody, M.A., LL.B., of Ahmedabad, I owe the use of the MSS. pi (see p. 12) and Pr (see p. 14). Sāstravīāradajainācārya Muniśāj Šri Dharmavijaya Sūri, the founder of Šri Yaśovijayajaina-pāthashālā in Benares, and his head disciple, Muni Indravijaya, who unite in their persons the truly Indian pāndityam with a keen sense for philological criticism and with a far-sighted benevolence to all the scholars interested in Jaina literature, have sent me many valuable Jaina MSS. and books necessary for my further work, and have given me many items of information of the utmost value which it would have been difficult or impossible to get in Europe.

In 1910 the Munich Academy awarded from the income of the Edmund Hardy Foundation a prize of one thousand marks for my Contributions to the History and Criticism of the Pañcatantra Literature (*Arbeiten zur Geschichte und Kritik des Pañcatantra*). Since Theodor Benfey was a member of that distinguished corporation, and dedicated to it, over half a century ago, his celebrated pioneer work in Comparative Literature, entitled 'Pantschatantra', and since so eminent an authority in that same

field as Goheimrat Ernst Kuhn is closely and no doubt authoritatively concerned with the administration of the Hardy Fund, it is a matter of deep satisfaction to me that I am here able to record the Academy's approval of the way in which I am continuing the work of Benfey.

If I am able to continue this work, I owe the happy privilege in largest measure to Professor Charles R. Lanman, for at his instance an international memorial signed by seventy subscribers (more than a third of the signatures came from India), was addressed to the *Königlich Sachsische Gesellschaft der Wissenschaften* with a petition that this corporation request the *Königlich Sachsisches Ministerium des Kultus und öffentlichen Unterrichts* to allow me the leisure necessary for bringing my work to a satisfactory conclusion. Rektor Professor Dr. Curt Schmidt of our Realgymnasium in Doeblin most kindly supported this petition, and the Royal Ministry granted it. I may now hope to complete the literary-historical part of my undertaking, as with the present volumes (xi. and xii. of this Series) I am completing the philological part thereof.

I need scarcely add that for these volumes, as for volume xi, Professor Lanman has laid me under deep obligation by revising my Introduction and other preliminary matter in respect of its English style, and by arranging the contents of the volumes with his well-known editorial skill.

Mr J C. Pembrey, Hon. M.A. (Oxon.), the Oriental Reader at the Clarendon Press, has not only done his work with his unfailing care and pains, but has also given me many valuable suggestions which I was glad to follow.

To all the above-mentioned gentlemen and corporations, and to the Royal Ministry, I here record my heartfelt thanks. The great and sympathetic interest which they have shown in this large and laborious undertaking, gives me courage to address myself to its second and perhaps more difficult part, and this, when complete, will, very likely, and as I hope, turn out to be a History of the Indian Narrative Literature.

JOHANNES HERTEL.

Grossbauchlitz bei Doeblin, Saxony,
December 10, 1911.



KEY TO TABLES I AND II OF VOLUME XI

Specimens of the MSS. Ψ and bh in facsimile.—In volume XI, between the end of the introductory matter (p. xlviu) and the first page of Purnabhadra's text are inserted two Tables, containing collotype reproductions of fifteen specimen-parts of the MSS. Ψ and bh. These facsimiles are designated as 'No. 1' and so on, and are thus referred to in this Key. They are especially useful as showing the old aksara-forms used in our MSS., and as making it very clear how some of them were easily liable to be misread by later copyists.

Facsimile No. 1 shows a verso-page of Ψ, corresponding to the passage beginning *svayūthānukum* (169, 1 of our text) and ending with *bhadra* (170, 12). Our reproduction is a trifle smaller in size than the original. The original has three red spots—one in the centre of the middle square beneath the (correct) leaf-number 60, and encircling the small hole; one in the right margin, covering the figure 5 of the (wrong) leaf-number 56, of which the figure 6 and part of figure 5 have been lost in the course of time with part of the margin, and one just opposite to it in the left margin.

Facsimile No. 2 shows a recto-page of Ψ, corresponding to the passage *gadāṇi yādhuṇi* to *krīḍaḥ* inclusive, 173, 2 to 174, 23 of our text. The original has only one red spot, namely, in the middle of the blank square.

Facsimile No. 7 shows a verso-page of MS. bh, corresponding to our text 125, 11 *rthāṇi* to 125, 29 *samāptay cē* inclusive. The original is a trifle larger than the facsimile, and has neither the blank square in the middle of the page nor the red spots in the middle and in the margins.

The Jain diagram for the sacred word *arkāṇi* appears in Ψ, see No. 2, 7 e.—*Anusvāra* appears at the end of the line in Ψ, see No. 2, 12 g. Cp Variants 183, 11. The same character is used merely to fill out the blank space at the end of the line in Ψ, No. 8, 6 g and 7 g. Variants thereof in Ψ, No. 1, 1 z, 4 z, 9 z, 14 z; No. 2, 7 g.—**Red markings.** In the originals of Ψ and bh, the words *uktam ca*, *api ca*, the ends of the single pādas, and other important places are coloured with red.

Aksara-forms of the MSS. Ψ and bh.—Under the headings of such forms as are for one reason or another of interest, are now given references to the facsimiles and to the places thereon where such forms may be found. References for Ψ are on the left, those for bh are on the right.

Key to Tables I and II of Volume XI

Aksara-forms.	In facsimiles of MS. ψ	In facsimiles of MS. bh.
Initial :	No. 1, 2 i k, 7 e, 8 n; 14 r.	No instance.
Post-consonantal e:	No. 1, 2 b d̄he; 2 m, 5 i ye, 2 u ē; 3 y le; 5 d k̄t̄, 5 m s̄he	No. 7, 1 middle t̄ye; 1 first quarter ye, 1 third quarter ye, 1 fourth quarter te, ke; 2 first quarter ū; &c.
Post-consonantal ai	No. 1, 4 bg rai, 6 u, 12 t dai, 14 c t̄ai, 10 a smai, 14 c thai	No. 7, 5 and 6 middle, and 9 first quarter thai; 6 first quarter iyas, 10 third quarter dai
Post-consonantal o:	No. 1, 1 m ddho; 2 g yo; 3 f tro, 5 l stu, 3 n tn; 3 s go, 3 v bho	No. 7, 1 fourth quarter no, 2 first quarter yo; 3 second quarter yo, do, to, fourth quarter yo, dyo
Post-consonantal au:	No. 1, 1 q man, 3 q, 8 b dau, 6 z sau.	No instance.
Modern forms:	No. 1, 11 n ro; 11 z yo; No. 2, 7 b t̄yo	No. 7, 7 second quarter phu.
gga:	No. 2, 15 t̄rggam (distinctly two ya's). The usual form No. 15, 2 in durugam.	No instance
gha, old form	No. 8, 4 b c rgha, 7 a ghā,	No instance in the facsimile No. 2, 9 b ghā, 10 f, 11 c gha, No. 9, 1 a gha.
gha and ppa:	The old form of gha is distinct from that of ppa, but easily confused with it. cp. No. 1, 1 c rppi, 4 h rppa, No. 8, 2 a, 6 d rppa	(and none in the entire MS.).
gha, modern form:	No. 1, 5 t gha; No. 2, 1 c, 2 a ghu, 4 d ghu.	No instance
gha and tha	The modern form of gha is distinct from that of tha, but easily confused with it. cp. No. 1, 1 v than; 6 y, 13 s tha, No. 8, 1 g tha; 9 f than, 10 c rthan.	In bh, the form of tha is like that of our printed texts. No. 7, 1 rtha, 3 third quarter tha; 5 middle tha.
jha:	No. 1, 15 c jhum (quite distinct from lu 15 e and g); cp. jhu, No. 12, 2 a	No instance
jha:	No. 9, 3 b yhā (cp. Buhler, Palaogr, Table V, v-18 from inac, ca 807 A. D.), No. 12, 2 a yhi (cp. Buhler, Palaogr., Table V, xiv, xviii, xix, xxi-18).	No instance.
tu and nu:	Very nearly alike. For nu, see No. 1, 1 d, 3 k, 7 x, No. 8, 3 b; for nu, see No. 1, 15 b.	For nu, see No. 7, 7 first quarter

Key to Tables I and II of Volume XI

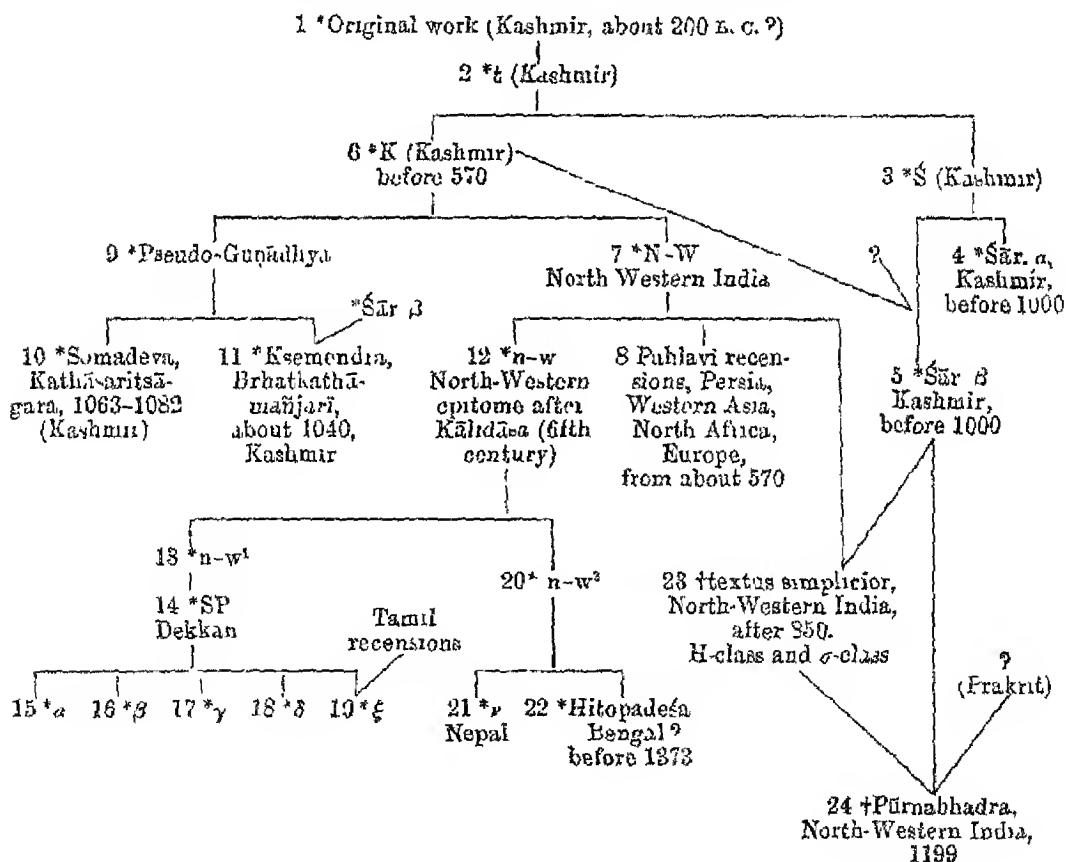
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Aksara-forms	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
<i>t</i> and <i>n</i> in conjuncts	Very similar. Thus:	
<i>tra:</i>	No. 1, 2g, 5k, <i>tra</i> 3f, <i>tra</i> 9h	Cp. <i>nar</i> , No. 7, 1 first quarter; <i>tra</i> , No. 7, 6 first quarter.
<i>tuā:</i>	No. 1, 2x, 8h, 13d.	No. 5, 1.
<i>tsa:</i>	No. 1, 8c; <i>tsu</i> No. 1, 12a; <i>tsne</i> No. 1, 14v.	<i>tsa</i> , No. 7, 2 second quarter and 9 first quarter; No. 5, 8 end.
<i>stu:</i>		No. 7, 2 last quarter, exactly like <i>nu</i> .
<i>tya</i> and <i>nya</i> :	Quite distinct in ψ. For <i>tya</i> , see No. 8, 3bc; <i>tye</i> , No. 1, 6bc, 12d; <i>tyu</i> , 2q. For <i>nya</i> , see No. 1, 9c, 10v.	Identical in bh. For <i>tya</i> , <i>tyā</i> , see No. 7, 4 first half, four examples, <i>tye</i> , No. 7, 1 middle; <i>tyā</i> , 2 end. For <i>nya</i> , No. 7, 2 third quarter; 3 beg., 6 middle.
<i>tha</i> after <i>s</i> , <i>cha</i> , <i>b</i> before <i>dhu</i> , and <i>s</i> before <i>ta</i> or <i>tha</i> or <i>ya</i> , are very similar. Thus:		
<i>stiha</i>	No. 13, 3a; <i>sthe</i> , No. 1, 5m; <i>sthā</i> No. 3, 2 middle; 4 end.	<i>sthā</i> , No. 7, 2 third quarter; <i>sthi</i> , 6 second quarter.
<i>ciha:</i>	No. 1, 4uv; No. 10, 3 and 4	<i>cihi</i> , No. 6, 2 middle
<i>bduā:</i>	No. 1, 11p; cp. No. 10, 1 second half.	No instance
<i>sta:</i>	No. 1, 10q, &c	No. 7, 1 third quarter (twice).
<i>gha:</i>	No instance	No. 6, 3a.
<i>nya:</i>	No instance	No. 5, 2 middle
<i>ddha</i> and <i>du</i>	Identical in ψ. For both, see No. 1, 14q, <i>niyatiwasād vad-</i> <i>dhu</i> .	Distinct in bh. For <i>ddha</i> , see No. 7, 6 first quarter; <i>ddhyā</i> , 7 third quarter, <i>ddhi</i> , 8 first and fourth, and 10 first quarter. For <i>du</i> , see No. 7, 7 second quarter.

INTRODUCTION TO THE EDITION OF PŪRNABHADRA'S PAṄCATANTRA

Chapter I. Survey of the Single Recensions, and of their Manuscripts, as used by the Author of this Volume.

Pedigree of the recensions of the Pañcatantra.—Below is given a statement of the various Indian recensions, and in such a tabular form as to make clear the genetic relations. The Brahmanical recensions are marked with a star (*); the Jaina recensions with a dagger (†).



Key to the pedigree.—There follows now, under twenty-five headings corresponding with those of the table (1-25), a brief statement as to each of the inferrible or extant recensions of the Pañcatantra, so far as known to the editor of Pūrṇabhadra's recension, and as to the MSS used by him as editor, and in his studies of the history and sources of that text.

1. The original work.

The author's MS. of this work and all exact copies of it are lost.

2. t.

Some copy, inferrible but no longer extant, of the original work which copy already contained certain mistakes and interpolations.

3. S'.

The lost Sāradā archetype of the Kashmir recension of Tantrākhyāyika. S contained many corruptions and gaps, and some mere interpolations.

4. Sāx. a

The more original text of the Tantrākhyāyika Known from the MSS. .

P = Pūṇa, Deccan College viii, 145.

P¹ = one leaf, containing most of the kathāmukha, Decc Coll. viii, 145

p¹ = the greater part of MS. p, belonging to Dr. M. A. Stein

The Sanskrit text of MS. P was printed in Abh. der Kgl. Sachs. Ges. der Wissenschaften, vol. xxii, No. v, p. 1 ff.

5. Sāx. β.

The slightly revised and enlarged text of the Tantrākhyāyika Used by Kṣemendra. Part of the interpolations contained in Sāx. β go back to some MS. of the K-class (No. 6). MSS. .

p² = the smaller (last) part of MS. p, belonging to Dr. M. A. Stein.

z, and its derivatives p_r R, MSS. belonging to Dr. Stein.

Critical edition of these recensions. *Tantrākhyāyika, die älteste Fassung des Pañcatantra. Nach den Handschriften beider Rezensionen zum ersten Male herausgegeben von Johannes Hertel... (= Abh. der Kgl. Ges. d. Wissensch. zu Göttingen. Phil.-hist Kl. N.F. Band xii. 2) -- Translation Tantrākhyāyika. Die älteste Fassung des Pañcatantra. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Johannes Hertel. 1909. Leipzig und Berlin. Druck und Verlag von B. G. Teubner. 2 vols.*

6. K.

A lost Sāradā MS. which was the source of all the other recensions of the Pañcatantra

7. N-W.

A North-Western copy flowing from K, not extant, but represented by

8. The Pahlavi Recensions.

The Pahlavi version itself is lost, but very numerous offshoots of it are preserved. See V. Chauvin, *Bibliographie des ouvrages arabes ou relatifs aux Arabes publiés dans l'Europe chrétienne de 1810 à 1885*. II Kalilah. Liège H. Vaillant-Carmanne, Imprimatur. Leipzig, en commission chez O. Harrassowitz, Querstrasse 14. A new edition and translation of the Old Syriac version has been given by Prof. Friedrich Schulthess of Königsberg Title: *Kalila und Dimna, Syrisch und Deutsch*. Berlin Verlag von Georg Reimer. 1911

9. Pseudo-Guṇāḍhya.

The lost metrical extract from an old text of the Pañcatantra, interpolated in a North-Western recension of the Brhatkathā

10. Somadeva.

The abbreviated Sanskrit translation of No. 9, contained in Somadeva's Kathasaritsāgara. Editions used by the author of this volume

Br = Kathā Sarit Sāgara Die Marchensammlung des Somadēva. Buch vi. vii. viii. Herausg. von Hermann Brockhaus. Leipzig 1862 in Commission bei F. A. Brockhaus (= Abh. für die Kundo d. Morgenl. herausg. v. d. Deutschen Morgenl. Gesellschaft, ii, No. 5).

Du = The Kathasaritsāgara of Somadevabhatta. Ed. by Pandit Durgāprasād and Kāśināth Pāndurang Parab Printed and published by the proprietor of the "Nirṇaya-Sāgara" Press. Bombay. 1889

MSS. used by the author of this volume:

A = I. O. 1881, E. 3957.

B = I. O. 2165, E. 3949.

C = I. O. 1102, E. 8955

K = Sanskrit College, Calcutta, No. 1796.

P = Deccan College, 1887-1892, No. 660.

11. Kṣemendra.

The abbreviated Sanskrit translation of No 9, contained in Kṣemendra's Brhatkathā-maṇjari. xvi. 286 to 567. Editions

v. M = Der Auszug aus dem Pañcatantra in Kṣemendras Brihatkathāmañjari. Einleitung, Text, Uebersetzung und Anmerkungen von Leo von Mañkowski, dr. jur. & phil. Leipzig, Otto Harrassowitz 1892.

S = The Brihatkathāmañjari of Kṣemendra. Ed by mahāmahopādhyāya (?) pandit Sivadatta, Head Pañdit and Superintendent, Sanskrit Department. Oriental College, Lahore, and Kāshīnāth Pāndurang Parab Printed and published by Tukārām Jāvaji, proprietor of Jāvaji Dādaji's "Nirṇaya-Sāgara" Press. Bombay. 1901.

12. n-w.

A north-western epitome, in which all the stories and nearly all the verses of N-W were given. It must have been composed after Kālidāsa's Kumārasambhava: see vol. I of my translation of the Tantrikhyāṇika, p 158, middle.

13. n-w¹.

This is a derivative of n-w, and the immediate source of

14. SP.

The archetype of the so-called Southern Pañcatantra. Of this archetype no quite faithful copy has been handed down to us. The MSS known to us belong to the following five sub-recensions:

15. SPa.

A } A B palm-leaf MSS. C a paper MS, all of them belonging to the
 B } late Prof. Leo von Mañkowski, and kindly lent to the author
 C } of this volume by him

K, a copy of the MS of the Madras Government Oriental MSS. library, Alph. Index, p. 46, No 7-1-7.

L, ditto, 7-1-6.

N, ditto, 7-1-8.

Q, a copy of the Tanjore MS., Burnell, Class. Index, p. 165^b, No. 5,110.

P, a copy of the beginning of the Tanjore MS., Burnell, p. 165^b, No. 5,109.

R,	"	"	"	"	"	5,111
----	---	---	---	---	---	-------

S,	"	"	"	"	"	5,113
----	---	---	---	---	---	-------

U,	"	"	"	"	"	5,116
----	---	---	---	---	---	-------

V,	"	"	"	"	"	10,240
----	---	---	---	---	---	--------

W,	"	"	"	"	"	10,241
----	---	---	---	---	---	--------

Y,	"	"	"	"	"	10,242
----	---	---	---	---	---	--------

Z, a copy of a not numbered MS. of the Palace Library, Tanjore. In this copy, the text of the SP is wrongly ascribed to Kṣemendra.

After my edition of the SP was printed, I got, through the kind help of Prof. E. Hultzsch and Govt Epigraphist V. Venkayya, the MS b, i.e a copy of the beginning of the MS. Hultzsch, Reports on Sanskrit MSS. in Southern India, No. II, p. 45, 1219. This MS. goes with B.

16. SP β.

- | | | |
|--|--------------------------------|---------------|
| F, a collation of the MS. of the Madras Govt. Or. MSS. Library, | Alph. Index, p. 46, No. 8-2-20 | first group. |
| H, a copy of the MS. of the Madras Govt Or. MSS. Library, Alph. | | |
| O, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. | Index, p. 46, No. 6 B-3-15. | |
| E, a copy of the MS of the Madras Govt Or. MSS Library, Alph. | | |
| I, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. | Index, p. 46, No. 7-1-5. | second group. |
| M, a copy of the MS. of the Madras Govt Or. MSS. Library, Alph. | | |
| | Index, p. 46, No. 5-3-13. | third group. |

The text of the MSS. F H O, EI, with the variants of the best MSS. of SP α has been published in the following edition

Das südliche Pañcatantra Sanskrittext der Rezension β mit den Lesarten der besten Hss. der Rezension α, herausg von Johannes Heitel Des xxiv Bandes der Abhandlungen der phil.-hist. Kl. der Kgl Sachs. Ges. d. Wissenschaften No. V Leipzig bei B G. Teubner 1906

17. SP γ.

- D = India Office, Buhler MSS. April 24, 1888, No. 320.
G = India Office, Burnell 211.

A useless attempt towards publishing these two MSS. has been made by Dr. Michael Haberlandt, Zur Geschichte des Pañcatantra. Sitzungsber. d. phil.-hist. Cl. der Wiener Ak. d. Wissensch. 1884, p. 397 ff. Cp. ZDMG. Ixii, p. 3 ff.

18. SP δ

- T, a copy of the MS. of the Palace Library, Tanjore, Burnell's Class. Index, p. 165^b, No. 5,112. Cp. Introduction to my ed. of SP, p. xxxiv f.

19. SP ε.

- X, an old palm-leaf MS., presented to the author by the late Prof. v. Mańkowski. An analysis of this southern 'textus amplior' has been given ZDMG. Ix. 769 ff. and Ixi. 18 ff.

There are, furthermore, two Paris MSS. of the SP, and one MS. belonging to Prof Teza, which were not available for me Cp. ed. of the SP, Intr., pp. xxix and xxxiii.

20. n-w².

A lost MS. agreeing on the whole with n-w¹, but having numerous more original readings The first and second tantras were transposed in this recension

21. v.

A Nepalese recension, containing only the verses and one prose sentence which the copyist evidently took for a stanza. First and second tantras transposed. MSS

n¹, a copy presented to the author by the Durbar of Nepal, and containing books I to III incl. Cp. ed. of SP, p lxxxviii ff. The complete variants of this MS are given in the ed. of SP.

n². a copy of the beginning and of the end, transcribed from the same original as n¹, and procured for me by Prof. Sylvain Lévi. This MS contains the stanzas of tantras iv and v, which are missing in n¹. They are printed in the appendix to my Introduction to the edition of the Sanskrit text of the *Tantrākhyāyika*, p. xxvn.

22. The *Hitopadeśa*.

This is based on n-w² and some other story book Its author was a Śaiva called Nārāyaṇa, who wrote for some king Dhavalacandra, probably in Bengal Books I and II transposed as in v.

Editions with critical notes: 1. *Hitopadesas id est Institutio salutaris*. Textum codd MSS collatis recensuerunt interpretationem latinam et annotationes criticas adiecerunt Augustus Guilelmus a Schlegel et Christianus Lassen Pars I. textum sanscritum tenens Bonnae ad Rhenum MDCCCLXXIX... Pars II. commentarium criticum tenens. . . MDCCCLXXXI (The translation promised on the title has not appeared). 2. *Hitopadeśa* by Nārāyaṇa. Ed. by Peter Peterson. Bombay, 1887 (= *Bombay Sanskrit Series*, No. xxxii).

As to these and other editions compare Über Text und Verfasser des *Hitopadeśa* Inaugural-Dissertation . . bei der hohen philosophischen Facultät der Universität Leipzig eingereicht von Johannes Hartel . . Leipzig. Druck von Breitkopf & Härtel, 1897

A truly critical edition of this work is still a desideratum The Nepalese MS. N, mentioned by Peterson in the preface of his edition, p. i, did not belong to the British Museum, as Prof. Peterson thought, but to

the late Prof. Cecil Bendall, and now belongs to the Cambridge University Library. A MS. which Prof. Zachariae presented to the Library of the German Oriental Society has been described by him ZDMG. lxi 342

After the publication of SP and *v* it will now be an easy task to determine the best MSS. of the Hitopadeśa and to give a truly critical edition of this work

23. The *textus simplicior*.

Called in the MSS. Pañcākhyānaka. This text is the work of some Jaina author who seems to have lived after the middle of the ninth century A.D., since he quotes a stanza of Rudiata¹, and before 1199 A.D., as Pūrnabhadra used this text as one of his main sources. The author added new tales and new stanzas, especially from Kāmandaki², transposed the stories, especially in books III and IV, and greatly amplified the bulk of the Pañcatantra, especially in the fifth book. As for the single stories, he not only altered their wording throughout, but also their purport. The stories of the *textus simplicior* have many features in common with Buddhistic forms of these tales, which deviate from the *old* Pañcatantra texts. The MSS. of this recension disagree very considerably, and in most of them the text is in no good state. All of them are revised copies.

MSS. of the *textus simplicior*:

H, No 281 of the Hamburger Stadtbibliothek. Not dated, but older than I

I, No 280 of the Hamburger Stadtbibliothek, dated sam. 1701. As to H and I see my paper 'Kritische Bemerkungen zu Kosegarten's Pañcatantia', ZDMG lvi 293 ff.

O, MS. of the Bodleian, Oxford, Aufrecht's Cat., p. 157^a, No 335, 'ex eodem codice atque Hamburgenses H. I videtur transcripta esse.' Dated sam. 1709. This MS I have not seen.

Bh, fifth book, contains a text very closely agreeing with that of the Hamb MSS., but without two interpolations of H I. See below, p. 56 ff., and cp. No. 25. Later Mixed Recensions

σ = Decc. College, Peterson's Fifth Report, No. 356. Not dated. Copied by gani Cārītrakirtti, disciple of gani Tejastilaka. Corrected by pandit Sukirtti and pāṇḍit Amarasimha.

s = Decc. Coll. i. 17. First leaf replaced. Copied from an old original (many small gaps) Not dated.

¹ See Fischel's edition of Rudrata (Rudrata's Čugāyatilaka and Ruyyaka's Sahidayālī. Kiel, Haeseler 1880), p. 26.

² Benfey, Pantchatantra I, p. xv, note 2.

S = Decc. Coll. xv. 147. First two leaves and last leaf missing. The conclusion of IV, vii (Mouse-maiden), with IV, viii (Saints' clothes) is an unintelligibly short abstract, after which the fourth tantra is concluded. Dated samv. 1534 caitramāse śuklapakṣe 5 pañcamayām tithau somavāsare atrēha *Haśapure Śā(?)dyanāgarajñātiyaśasaviyakena sūtanām pāthanārtham. Aśimadārāduvāstavyamevādhyāñātiyasaśājātāsya sūtena śāvākena pustikā likhitā punyasyātthe tena punyena bhagavān śrī Mahārūpa pūtostu. &c.*

a = Decc. Coll. xii 252. A fragmentary MS. of the text contained in S. The conclusion of IV, vii (with the emboxed story IV, viii) is literally the same in both MSS. The following leaves are missing: 1-55 incl., 59-61, 63-74, 77, 80, 85, 86, 89, 93 to the end. At the end of tantra iv the copyist gives his name: likhitam idam pro(!)lata-Rūmacandrābhi-dhena nijapatbanārthāt paropakrtaye cāstuḥ !

pr = a MS belonging to the Bhandar of Ahmedabad, and lent to me through the good offices of Mr Keshavlal Premchand Mody of the same town. It bears the marks dā^o 7, pra^o 25 mūl, and dā 13 pra 15. Colophon samvat 1592 varṣe vaisaśāśiditrāvavu liśitaṇ. This MS. agrees very closely with the edition of Kielhorn and Buhler.

Bu² = India Office, Buhler MS. 86 Fragment, leaves 1-39 incl. of 88 leaves missing. Dated Saṃvat 1804, śukrē 1669 prabhārābde pañṣṭāñḍya 2 dvitiyāyām budhe Bhīṣegupanāmnd śrī-Nārāyanapamta (i. e. pañḍita) sūtrenā suhṛdvareyedām pañcopākhyāñākhyām pustakām likhitām srūdhātām parātīkām ca, &c.

Mu⁴ = Max Muller Memorial e 11, Bodleian, Oxford, 50 leaves. Begins kā sothuṇītās tuṣṭi na (corresp. to Pūrn. 230, 3) The text of this MS. belongs to the σ-class. Dated sake 772 ēārārīnāmasaṃpratsare rūsūkha-suddhanāraṇyām

h = a copy of the MS. mentioned in Sh R Bhandarkar's Report, Bombay, 1907, p 55 § 46. The original lies in a dilapidated fort in Hanumangad or Bhatner (Bikaner). Bhandarkar says: 'The place in the fort where I saw the box of manuscripts is also dilapidated and deserted. The heir to the manuscripts is a young boy who, I believe, is studying at Patiala.' . . . Bhandarkar calls the original 'a copy of Pañchatantia made in Samvat 1429, while Firuz Shah Taghlak was on the throne.' Mr. F. W. Thomas kindly procured me the copy, which was ordered by the Durbar of Bikaner. It has been made by two copyists, neither of whom knew Sanskrit, and both of whom, especially the second one, very often misread the old-fashioned characters of the original. The colophon does not mention the date given by Bhandarkar, as the copyist of this part of the MS. evidently altered it to give the date

of his own copy. As the colophon gives an idea of the knowledge which this copyist—the better one of the two—has of the Sanskrit language, I give it here: sārāpūm [for samāptam!] vēdām apāikṣita-karanam nāma pameam tamtramm iti : vr̄hulpar̄p̄utāñtr̄p̄ samattam̄ (corr. to samāptam̄)॥ samvat 1965 rāmitimigasai avadi 12 ne lisamtamm̄ atmācatarabhuja Vīkīneranagaramadhye Saratare gacchai ॥ yādr̄sam pustam̄ka dr̄stvā tādr̄sam̄ h̄s̄itam̄ mayā : yadi : śudham̄ asuddham̄ vā mama doṣo na diyateh ॥ śr̄ir̄ astuh ॥ śr̄ikalpāñnam̄ astuh ॥ śr̄i subham̄ bhavayāt h ॥ h. This copy is very faulty. Moreover, very many corrections and glosses are entered in it in some places. In spite of all this the copy is valuable. But a future editor of the *textus simplicior* must try to get the original of our copy for his work. This original must contain a good old text of this work. The story I, v is concluded in it as in H I.¹ In the Introduction to my translation of the *Tantrākhyāyika* p 158 (Kap. II, § 2, 1, S 31), I have shown that the stanza which contains the argument of story II, iii of our text has been altered in all the descendants of K, and has been well preserved only in Sār. Our Specimen III, l. 133, footnotes, gives the reading of h, which, though corrupt, proves in an evident manner that originally the *textus simplicior* also had the reading of Sār.

c = Deccan Coll., Bhand. Cat., xvii. 637. Fragment. Leaves still extant 2-10 incl., 14-21, 23-33, 37-41, 43-46. Goes down to *acuploya*, Kielh. p. 89, 4. Rather faulty: modern.

The *textus simplicior* has not been handed down to us in its original form. All our MSS show interpolations,² and the original wording has not been preserved in any one of the MSS that I have seen. Our parallel Specimens and, above all, the text printed below, p 58 ff., show that the MSS of the *textus simplicior* may be roughly divided into two groups:

- (1) The H-class, to which belong HIO and book V of Bh, see below, p. 58 ff.
- (2) The σ-class, to which belong σsprh (and book V of φ; see Later Mixed Recensions).

As to the Vaiṣṇava MS S and to the MS. a of the purohita Rāmacandra, I cannot say to which class it has to be assigned, as unfortunately I failed to copy the greater part of their text. At any rate these two MSS. are worthless.

Of the two classes, each at times excels the other in the greater originality of an occasional passage. Our parallel Specimens I-III and the text

¹ Cp. Über die Jaina-Rezensionen [see below, p 15], p 97 ff.

² Cp. Ber kgl. sachs. Ges d Wissenschaften, ph.-h. Kl 1902, p 68 f.

printed below, p. 58 ff., show that Pūrnabhadrā used copies of both these classes. Wherever he follows the *textus simplicior*, nearly his whole wording can be reconstructed from MSS. of these two classes. It is scarcely possible that he had before him a MS. from which both the H- and the σ-class are derived, as in some places either the H-class or the σ-class is more original than Pūrnabhadrā's text.

The text of the H-class seems to me, on the whole, to be the more original one. It has not yet been edited.

One single MS. of the σ-class has been edited by Kielhorn and Buhler in their well-known edition of the Pañcatantra in the Bombay Sanskrit Series, Nos. IV, III, I. Cp. ZDMG lvi, p. 298 f. This edition agrees very closely in its wording, and completely in the arrangement and number of its tales, with the above-mentioned MS. pr.

As to Kosegarten's edition, see below, p. 15, 'Later Mixed Recensions', and p. 44 ff.

24. Pūrnabhadrā's text.

Called in the MSS. (like No. 23) Pañcākhyānaka. Pūrnabhadrā's text is a compilation of Sār. β, of the *textus simplicior*, and of sources unknown to us, amongst which there was a source composed in Prākṛt, see below, p. 27 ff. He seems to have known Ksemendra; cp. WZKM xvii, 347. According to his prāśasti, he completed his work in A.D. 1199 by the order of a minister named Śri-Soma.

No other recension of the Pañcatantra has been handed down to us in so authentic a wording as Pūrnabhadrā's work. The MSS. which contain it are the following:

bh = Deccan College, Bhand. Cat. x. 190.

N = " " " " x 189.

A = India Office 2643, E 4084 (a revised copy).

Ψ = Deccan College, Bhand. Cat. iv 55.

P = " " " " Report 1897, 419.

L¹ = Leipzig University Library, A 404

M = Deccan College, Bhand. Cat. iv 54.

p = " " " " u. 46 (a revised copy)

Pr = a MS. of the Jaina Bhandar of Ahmedabad, dā. 28, pra 10. Not dated, but old.

B = Oxford, Aufr. Cat., p. 157^a, No. 337. It contains only the first two tantras and the greater part of III (down to 227, 5 *kṛtaghnā* incl.)

Written after A.D. 1810. As I know this MS. only from Tullberg's collation, I neglected it. As for the other MSS., see below, p. 37 ff.

The text of this recension has been published in vol. xi of the HOS.

As to the *textus simplicior* and Pūrnabhadra's recension, cp. my papers 'Kritische Bemerkungen zu Kosegärtens Pañcatantra', ZDMG lvi 293 ff, and 'Über die Jaina-Rezessionen des Pañcatantra'. Berichte der phil.-hist Kl. der Kgl. Sächs. Gesellschaft der Wissenschaften zu Leipzig, 1902, 23 ff.

The lack of critical spirit, which is so characteristic of the old style pandits, was the reason why the more complete, i.e. the interpolated and contaminated MSS. of celebrated works, were always copied, whereas the old genuine texts disappeared. Hence the *textus simplicior* and Pūrnabhadra's recension completely ousted the old Pañcatantra from North-western India. But Pūrnabhadra's compilation was not the last stage of this literary development. Numerous new recensions arose, and these have been copied and enlarged even to our days. These mixed recensions may be classed under six heads.

1. The *textus simplicior* was interpolated from Pūrnabhadra's text.
2. Pūrnabhadra's text was interpolated from the *textus simplicior* and other sources.
- 3 Single books or tantras of different recensions were combined.
- 4 Other recensions were contaminated with the Jain recensions.
5. The Jain recensions were moulded into other forms
6. Versions from which the fable-stories have been eliminated.

25. Later Mixed Recensions.

25¹. *Textus simplicior*, interpolated from Pūrnabhadra's recension. MSS. . D = I.O. 2790. Dated samv. 1796 āśādhavadi 3.

b = Deccan College, Bhandarkar's Cat xii. 253. Fragmentary MS. The following leaves are still extant: 49-79 incl., 81-5, 87-9, and one leaf, the pagination-number of which is ninety-something (the unit of the number is not to be made out)

d = Deccan College, Bhand Cat. ii 44 Has 54 leaves, incomplete. The text goes to *saharām āha*, Kielhorn, p 93, 14.

Mu¹ = MS. Max Muller Memorial e 10 of the Bodleian. 100 leaves. Fragment. Begins with *ca vuloka* Pūrn 130, 10. The rest complete. Dated *sambat* 1776 *varṣe* 1 śākē 1641 *pravaśṭhamāne* 1 *gyestamūse* 1 *kṛṣṇe* *pakṣe* 1 *caturthyām* 4 *tithau* 1 *ādityavāre* 1 Written *Sugānasirphajivayayārījye* 1 *śi* *Vikānera-madhye* by one *ācārya Rāmakṛṣṇa*.

Mu³ = MS. Max Muller Memorial d 40. 71 leaves Contains books III to V inclusive. The pagination begins with 1. Not dated.

25². Pūrnabhadra's text, interpolated from the *textus simplicior* and other sources. MSS

K = Berlin, Chambers 176. This MS. is known to me from the collations of Benfey and R. Schmidt.

L^2 = Leipzig University Library, A. 403 84 leaves From the beginning to *triśayām āsa* 219, 2. Title *H. topadeśa* (only in eng.). Very faulty Saiva MS After I, i the story *Hitopadeśa* II, iii, ed Schl. ('Dog and Ass').
 Bu^1 = I. O., Buhler MS. 85 Dated śaka 1788 kṣayanāmaवत्सरे This is the recension translated by Galanos, and used by Meghvijaya (see below, p. 19). Cp WZKM xix 62 ff.

Mu^2 = MS. Max Muller Memorial f1. Complete. The pagination (lost on some leaves) goes from 244 to 395. Leaf 279 wrongly inserted after 379, leaf 387 after the first leaf of Śivadāsa's *Vetālapañcavimśatikā*, which follows in the MS. Down to about p. 22 of our text Mu^2 contains a mixture of Simpl and Pūrn., the textus simplicior prevailing. But also in some other places the textus simplicior has been compared. After *śrīyate ca*, 94, 4, for instance, Mu^2 continues *tat manastare kalam
rahikulam sāprati ṣaṅgān opi srechayaḥ ryāpālasya yati yataḥ* (= Kielhorn, n. 72, 15). Thereupon follow, with variants and corruptions, the stanzas Kiell 342 to 346 incl., and then the MS. continues with our stanza 344. Nearly all the mistakes common to Ψ bh appear in our MS., and many other corruptions besides. Of the prāstasti, Mu^2 has the two stanzas of PPiM.— Mu^2 is dated *sāṅgūḍistrāṇiśrūp... [supply dra]* 1760 *Tikramarya gatādayaḥ* || *śurah śukle trayodasāyām* by one *Sukideva* in a village of Gujarat. It is useless for critical purposes.

25³. Single books or tantras of different recensions were combined.

Eh = Deccan College, Bhand. Cat. xiii 68. The text of books I, II, and III is a Pūrnabhadrā text, mangled and interpolated from the textus simplicior. Book IV (incomplete) is a Pūrnabhadrā text. Book V is an old text of the H-class of the textus simplicior. See below, p. 56 ff.

ϕ = Deccan College, Peterson, Report IV, 719. The text of books I to III inclusive is the text of Eh ; book IV is a Pūrnabhadrā text different from Eh ; book V is a textus simplicior of the σ-class. See below, p. 56 ff.

C = Bodleian, Aufrecht's Cat, No. 336. Dated sam. 1856. This MS. I know only from Tullberg's collation. The beginning of the first tantra contains the textus simplicior, the rest of that tantra and the remaining ones are Pūrnabhadrā's text.

F = I. O., No. 2319. Books I and II contain the textus simplicior, the others are copied from the same original as C . To Mr. F. W. Thomas I owe the statement that codices F and L (cp. Kosegarten, p. vi) are identical.

Bu^5 = I. O., Buhler MS 89, a fragment containing leaf 1 and leaves 53 to 119 incl. Nearly all of book I is missing. The conclusion of book I

and books IV and V contain the text of Pūrnabhadra, whereas books II and III contain a *textus simplicior* with stories interpolated from Pūrnabhadra. Cp. WZKM. xix. 75.

Bu³ = I. O., Buhler MS. 87. Fragment; 47 leaves. Begins with the description of the hunter at the beginning of tantra ii, and goes to Buhler's stanza iii, 163. Pūrnabhadra's stories inserted in the frame of the *textus simplicior*. Cp. WZKM. xix. 73.

II = Deccan College, Peterson, Report III, Appendix iii, No. 313. Not dated. Modern Books I and II, Pūrnabhadra; the other books, *textus simplicior*.

The following MSS. contain in their books I, II, V, Pūrnabhadra's text, in their books III and IV an interpolated *textus simplicior* —

II¹ = Deccan College, Bhandarkar, Report 1894, No. 371. Quite modern.

II² = Deccan College, Peterson, Report V, No 355. Dated mitau (?) kārtika-krśnacaturthī bhūputravāsare samvat 1811.

II³ = Deccan College, Bhandarkar, Report 1897, No. 418 Modern.

II⁴ = British Museum, No. 277. This MS. I have not seen.

Q = Deccan College, Bhand. Cat. viii 144 Last leaf wanting

q = Deccan College, Bhand. Cat. xii. 251. Missing leaves 1-70 incl., 77, 78, 122, 140 to the end. Not old. In the parts extant, q has the same stories as Q.

Kosegarten's edition of the *textus simplicior* belongs to this class, and his edition of the *textus ornatior* as well. Both are mixtures from MSS. of various classes. The edition of Jīvānanda Vidyāśāgara is based on Kosegarten's, and so is that of Parab. See below, p. 51 ff.

25⁴. Other recensions contaminated with the Jain recensions.

25⁴a. The MS. E = I. O. 1812, E. 4086. Kosegarten, p. iv of his edition of the *textus simplicior*, says of this MS.: 'Textus ad codicem A. prope accedens passim verba sensum supplentia adincere videtur.' On the contrary, this MS deviates from Pūrnabhadra in the most remarkable manner. It is based on the *textus simplicior* and contaminated with Pūrnabhadra's text. But the author of this text has used still other sources, e.g. the Mahābhārata, the Vikramacaritra (or some work quoting a coherent passage of it; see below, p. 44 ff.), nay, even an older recension of the Pañcatantra, from which the author inserts his story III, i ('Aes in panther's skin'), which seems to be based on the Tantrākhyāyika. The text of this story, printed from Tullberg's collation, is given ZDMG. lvi. 317. The order of the stories has been altered throughout, see ZDMG. lvi. 326.

25⁴b. Ananta's Kathāmr̥tanidhi¹ This is an epitome of an old textus simplicior, interpolated in some places from Pūrnabhadra's text, and even altered by the redactor in some features of the stories related. The single books are not called *tantra*, but *uṣṇi*. Cp ZDMG. lvi 296 f., Saxon Berichte, p. 117, note 1. MSS.

G = I.O. 2146 = E 4088 A modern Nāgari transcript from a no doubt Southern MS. (*l* frequently appears instead of *t* between vowels).

G¹. Aufrecht mentions a second MS, *Hall*, A Contribution towards an Index (Calc., 1859), p. 183.

The two following Nāgari copies, derived from one and the same original, belong to Prof. E. Hultzsch (Halle)

G², 93 leaves, and G³, 69 leaves In the first pāda of the concluding stanza of book V (see Saxon Berichte, p. 117, note 1) both of them read *vṛ̥ti* for *kānva*.

25⁴c. NP, the recension mentioned by Aufrecht, C. C. p. 314. पञ्चतन्त्र kāvya, by Dharmapandita MS. mentioned in 'A Catalogue of Sanskrit Manuscripts in Private Libraries of the North-Western Provinces Parts I-X. Allahabad, 1877-86, ix 14' I got a copy of this MS by the good services of Mr. F. W. Thomas, and of the Principal of the Sanskrit College, Benares. In this copy, the name of the author (Dharmapandita) does not appear. The original, as the librarian of the Sanskrit College informs me, is written in Tālāṅga characters. The librarian says that the modern pundits designate *uṣṇi* works which contain stories as *kārya*. The original belongs to Pandit Nrsimhaśastrin, and the Nāgari copy sent to me was made by order of his son, Pandit Gangādhara Śastrin, C.I.E.²

The author of this version has used several sources, the textus simplicior, the recension of Pūrnabhadra, the Southern Pañcatantra, the Hitopadeśa, and in some places even Sār., or some MS. which contained passages that are known to us only from this source. Only the first two tantras are complete, of tantras iii to v there is only a very short abridgment. Books IV and V are transposed. After the fifth book there are several story-stanzas; no doubt the author intended to use them for the composition of books III to V. Cp ZDMG. Ixiv. 61.

As to this recension, see Journal Asiatique, Nov.-Déc. 1908, p. 400 ff., where also the stories I, xvii, xviii, xix are given in Sanskrit and French.

MS.: np, new copy in Nāgari 51 leaves, 12 to 13 lines on a page.

¹ As the author's prāstasti tells us, Ananta was a worshipper of Viṣṇu. He belonged to the family of the Kānva's, and his father's name was Nāgadeva. According to Aufrecht's C.C., i. 13, 771, and ii. 186, Ananta Bhatta is the author of many works.

² See Journal Asiatique, Nov.-Déc. 1908, p. 400 where 'pattrepa' (l. 3 of the Sanskrit passage) is a misprint for 'puttēra'

25⁴d. The recension of the Jaina monk *Meghavijaya*, compiled from an interpolated Pūrnabhadra text (Bü¹, above, 25²), from the *textus simplicior*, from a metrical version of the Jaina Pañcatantra, from the Jaina work Dharmakalpadruma, and from one or more other sources. The prose has been rewritten, and new verses and stories have been added. *Meghavijaya* wrote in sam 1716 in the town Navaianga. He belonged to the Tapāgaccha.

MS. of the I. O.: Buhler, ZDMG. xlvi. 54, No. 6; fols 35, ll 17, samvat 1747, Puṇa (No. 90).

An analysis of this version, with the Sanskrit texts of the new stories or interesting variants of old stories contained in it, has been given in my paper 'Eine vierte Jaina-Recension des Pañcatantra'; for a German translation of these stories, see my paper 'Mēghavijayas Auszug aus dem Pañcatantra', Zeitschr. des Vereins für Volkskunde in Berlin, 1906, p. 249 ff.

25⁴e. The MS. Bhandarkar, Report 1897, 417 (Deccan College, coll. of 1887-91, 153 leaves; col. samp. 1728 śīāvanakṛṣṇā[!] eaturddhaśyām somadine Phattehapuramadhye divān śrī-Ālyahāsiṇīrājye Pārikānvaye Miśa-śrīRāmenālekhī || śubham || śu ||) contains another Jaina recension. The text of this MS is compiled from the *textus simplicior*, Pūrnabhadra (bhī-class), Hitopadeśa, the metrical source used by Meghavijaya, Śār. β (with the mistakes of our MSS. of this recension), and other sources.

Tantra I contains the same stories, and these stories in the same order, as Pūrnabhadra. Only story xxiv and part of xxiii have been lost by a gap (not marked in the MS). *Tantra II*: i = Hit. Schl. I ii (Pet. p 7, 4); ii = Pūrn. II. 1; iii = Sparrow's allies and elephant, with iv, Lion and woodpecker (from the same metrical sources as Meghavijaya¹); v = Hit. I. iii (Pet. I 41 and following story); vi = Hit. I. iv (Pet. I 42 and following story); vii = Pūrn. II. ii; viii = Pūrn. II. iii (but the text of Śār. β), ix, corresponds to Pūrn. II. iv (stanza and first sentences from Hit, the rest of the text from Śār. and Pūrn.); x = Hit. I. vi (Pet. I 80 and following story), xi = Pūrn. II. v; xii = Pūrn. II. vi; xiii = Pūrn. II. vii; xiv = Pūrn. II. viii; xv = Pūrn. II. ix. *Tantra III*: i = Śār. III. i; ii = Pūrn. III. i, iii = Pūrn. III. ii, iv = Pūrn. III. iii; v (intercalated into iv, the lizards, elephant, and water-animals²); vi, corresponds to Pūrn. III. iv (from Śār.), vii = Pūrn. III. v; viii to xv = Pūrn. III. vi to III. xiii, xvi, corresponds to Pūrn. III. xvi (from Śār., and again from Pūrn.; two foll. 166, the text in disorder). *Tantra IV*: i to x = Pūrn. IV. i to x, then xi = Simpl. Buhler

¹ Cp Zeitschr d Vereins f. Volkskunde in Berlin, 1906, 256 ff (with German translation) Sanskrit text and French translation Journal As, Nov-Déc 1908, p. 425 ff.

² Sanskrit text and French translation Journal As, 1908, p. 432 ff.

IV vii and xii = Simpl. IV. xvi. *Tantra V* = Simpl. V, with all the stories given by Buhler, except V. v.

In the wording of the frame-stories, the texts of Hit., Pūrṇ., Simpl., Sār. are equally contaminated

25⁴f The Buhler M.S. 88 of the India Office (ZDMG xli. 541), though complete in itself, contains only tantras i, iv, and v. It was copied in sam. 1830 sake 1695 by Vāsudeva, son of Rāmacandra, son of Rāmakṛṣṇa, of a Mahārāṣṭra family. The faulty colophon seems to imply that *Rāmacandra* (a Vaiṣṇava) was the author of this recension. Like the recensions recorded under 25⁴c and g, the text of Rāmacandra's version represents the copy of a rough draught not finished. The first tantra is based on the *textus simplicior*, but interpolated from Pūrnabhadra; the fourth tantra contains a text of SPβ. The fifth tantra is contaminated from NP and the *textus simplicior*. It begins with the frame-story and the first and second tales of SP, then follow all the stories of Bühler's edition from V iii onward, except Buhler V. ix and V. xiv. In general, ep. WZKM. xiv. 74 f.

25⁴g. The MS Deccan College xvi. 105 (30 leaves, not old) contains the Kathāmukha and book I of an incomplete new recension. But the first book, numbered as such, corresponds to tantra ii of Pūrnabhadra's text. It contains all the stories of Pūrnabhadra's text in the same order. The wording of this MS. has been contaminated from Pūrnabhadra, from the *textus simplicior*, and from the *Hitopadeśa*, and many new stanzas have been inserted.

25⁵. Jaina recensions moulded into other forms. A metrical version of the Jaina recensions must have existed before the time of Meghavijaya, who has very largely availed himself of it (see above, 25⁴d). The same version was used by the compiler of the text 25⁴e.

25⁶. Versions from which the frame-stories have been eliminated.

a. A Jain MS. of the Berlin Library, described by E. Leumann, Saxon Berichte, 1902, 132 ff. (from the *textus simplicior*)

b. The Buddhist version from Nepal, called Tantrākhyāna. It is based on one or several unknown redactions, and augmented from other sources. The prose given by Bendall is not original. Only the stanzas contain the original Sanskrit text.

Cp. Bendall, The Tantrākhyāna. Journal of the Royal Asiatic Society of Great Britain and Ireland, new series, vol. xx, p. 465 ff. Hertel, Über einige Handschriften von Kathāsamgraha-Strophen, ZDMG. lxiv. 58 ff.

In the Jaina Upāsīyas of Pophlāno pāḍo in Pātan (upper Gujarat) and of Dehlāno pāḍo in Ahmedabad, there are still numerous Pañcatantra

MSS the use of which unfortunately I was not granted. Cp. Bhandarkar, Report, Bombay, 1887, p. 166 (दा० 10, 1.241); p. 180 (36, 126); p. 184 (40, 1); p. 189 (44, 55); p. 190 (45, 21); p. 192 (49, 35); p. 195 (55, 32); p. 217 (18, 45), p. 226 (31, 13), p. 237 (36, 137), p. 243 (43, 32), p. 245 (46, 23). Nor was I granted the use of the Vienna MS. 17 (Aufrecht, C. C., p. 314).

Two Northern MSS are preserved in the Palace Library at Tanjore: $\tau^1 = 5114$ and $\tau = 5115$. As I was not granted the use of the originals, I ordered copies to be made of both of them. But the specimens sent to me were executed so carelessly (the copyist did not even copy the single leaves in due order), that not to waste more money I had the copying stopped. τ^1 seems to be a MS. of the H-class of the textus simplicior, whereas τ seems to contain a text of Pūrnabhadra's recension. I cannot say any more about these two MSS., because I know only their beginnings and because, at all events, the two copies give no fair representation of their originals.

Chapter II. Pūrnabhadra, his time, his work, and his language.

§ 1. Previous Statements.

In 1891, Aufrecht wrote in his Catalogus Catalogorum, vol. i, p. 344: 'पूर्णभद्र रविकरवदि पाल्गुणे तृतीयाधां । जीर्णोऽन्नार इवासौ प्रतिष्ठितो द्वृधैः ॥८॥' revised by desire of Somamantrin the Pañcatantra in 1514,¹ I.O. 2643.' R. G. Bhandarkar in his Report, Bombay, 1897, p. lx, gave the complete prasasti of Pūrnabhadra's Pañcatantra, with this (faulty) stanza containing a different date of the book:

शरवाणतरणिवर्षे रविकरवदि पाल्गुणे तृतीयाधां ।
जीर्णोऽन्नार इवासौ प्रतिष्ठितो द्वृधैः ॥८॥

Bhandarkar adds: 'This is an edition of the Pañcatantra prepared under the direction of a Mantrin or minister of the name of Soma and completed on the 3rd tithi of the dark half of Phâlguna of the year 1255 by a man of the name of Pūrnabhadra. The text of the Pañcatantra, he says, had become corrupt, and he corrected every letter, word, sentence, story and verse. Accordingly we find on comparing this edition with the existing text as printed in the Bombay Sanskrit Series that there are differences of

¹ The MS. which Aufrecht refers to is our MS A. See below, pp. 22 and 40 (Aufrecht gives the date A.D.)

reading in almost every line. Some of the prose passages and verses in the latter are omitted and sometimes there are others in the place of those occurring there. Sometimes there are verbose prose passages to which there is nothing corresponding in the existing text. The work might be characterized as Pañchatantra re-written. Who the Soma-mantrin mentioned by the author was it is difficult to say. The date in all probability refers to the era of Vikrama, wherefore it is equivalent to 1199 A.D.¹

In 1902, I proved that both the *textus simplicior* and the text called by Kosegarten *textus ornatus*, are Jaina works, and that Purnabhadra, who amongst other sources used the *textus simplicior*, was the *author* of the so-called *textus ornatus*.¹ In a post-card dated Aug. 12, 1902, Gehrmarat Jacobi was kind enough to tell me that the date of the stanza published by Prof. Bhandarkar corresponds to *Sundky, January 17, 1199 A.D.*

§ 2. The date of Purnabhadra's Recension.

The date taken by Aufrecht from our MS. A cannot come under consideration, as we have several MSS. of Purnabhadra's work which are much older than the date just mentioned. The author's samvat date given in A is 1571². Our MS. Bh is dated sam. 1442, bh, sam. 1468, P, which mediately goes back to the very old MS. Ψ, sam. 1537.

The date published by Bhandarkar is taken from the MS. II¹=Decc. Coll. 1894, No. 371. The same date-stanza is given in the MSS. II²=Decc Coll., Peterson's Fifth Report, No. 355, II³=Decc Coll., 1887-91, no. 418 and in the MS. 277 of the British Museum. All these MSS go back to one common archetype. The British Museum MS. I did not see; but the others are quite modern copies. They belong to the class of the mixed MSS³ and are on the whole worthless. But their fifth tantra has been copied from a MS. of the bh-class⁴. The text of this tantra as contained in them is inferior to that of the same tantra given in bh. But as in bh the date-stanza is missing, these MSS. apparently derive from some copy older than bh, and the date given in them may be right, if it is compatible with what we know from other sources about Purnabhadra's time. And this is the case.

Klatt-Leumann, *The Sāmāchārisatakam*, Ind. Antiquary, July, 1894, p. 173, give this information: '167 ab Purnabhadra, pupil of Jinapati sūri († Samvat 1277), composed śri-Kṛtапunyachantra.'

¹ Berichte d. kgl. Sachs. Gesellschaft der Wissenschaften, 1902, ph.-hist Kl., pp. 92 ff., 97 ff.

² The copyist's date is samvat 1574. ³ See above, p. 17. ⁴ See below, p. 58 ff.

The जैन ग्रंथावली (प्रसिद्ध कर्ता. श्री जैन चेताभव कॉन्फरन्स, मुंबई. बीर संवत् २४३५, विक्रम संवत् १९६५) mentions the following works:

p.	नंबर	नाम	स्तोक	कर्ता	रच्यानो सं	क्या है?
२२२	१७	छतपुखचरित्र	१६५०	युर्णभद्र	१२८५	जैसल
२२५	३०	धर्मशालिचरित्र	१४६०	पूर्णभद्र	१२८५	वृ. जैसल-वे

I was anxious to procure the prasastis of these works. With respect to that of the former my endeavours failed. But to the kindness of the Jaina scholar, Mr. Keshavlal Premchand Mody, of Ahmedabad, I owe a copy of the Introduction and of the prasasti to the latter work. Both of them were copied from a MS of 37 pages [fols. ?] (15 lines to a page), belonging to Maharaj Kanti Vijaya, of Baroda.

The prasasti of the Dhanyasālīcaritra. In his prasasti the author of the Dhanyasālīcaritra gives the pedigree of his teachers, calling his gaccha the चांद्रकुल (stanza 2), or चद्रगच्छ (stanza 10).¹ But he gives only the series of the sūris of the Kharatara-gaccha,² excluding the first teacher peculiar to this gaccha, viz. Vardhamāna († sam 1088). All of these names are known to us from Klatt's Extracts from the historical Records of the Jainas, from his Specimen of a lit.-bibliographical Jaina-Onomasticon, and from the Pattāvalī published by Weber in his Cat., p. 1036 ff. In giving them here from the prasasti of the Dhanyasālīcaritra, I add in parentheses the dates from Klatt's 'Specimen':

¹ This gaccha derives its name from that of its founder *Candia-sūri*. See Dharmasāgara-gani's Gurvāvalīśūtra, Weber, Cat 997, p. 1002 (numbered as 15th sūri), Munisundara-sūri's Gurvāvalī, stanza 26 and p 15, first stanza (numbered as 16th sūri), and the Pattāvalī of the Kharataragaccha, Weber, Cat., p. 1033 f (numbered as 18th sūri)

² Called after Kharatara, the 'Severer', the 'Hardei', a title which was given to Jinesvara-sūri of the Cāndra-gaccha, when, in sam 1080, in the sabbā of King Durlabha of Anahillapura (Anhilvād) he refuted the caityavāsins. Cp the story in Weber's Cat., p. 1037 f., Klatt, Specimen of a lit.-bibl Jaina-Onomasticon, p. 46 f. The first two stanzas of the above-mentioned prasasti allude to this event, comparing Jinesvara with a lion (who is खरतर than his opponents, compared to elephants), and saying that in Śripattana (= Anhilvād) and in the presence of King Durlabha the sūri proved from the Holy Scriptures (आगम) that monks should not dwell in *caityas* (temples), but in the houses of householders. The first two stanzas of the prasasti run thus:
श्रीमद्रूर्जरभूमिभूषणमणी श्रीपत्तने पत्तने श्रीमहूर्मराजराजपुरतो यश्विवासिद्विपान्
निष्ठोच्यागमहेतुयुक्तिनखरैर्वासं गृहस्थाजये साधुनां समतिष्ठपद्मुनिमृगाधीशो ऽप्रधृष्टः
परैः १ सूरि: स चांद्रकुलमानसराजहंसः श्रीमज्जिनेश्वर इति प्रथितः पुष्टिवां जच्छे
लसच्चरणरागमृदिङ्गमुद्वपचद्वयः शुभगतिं सुतरां दधानः २ But cp. Dharmasāgara's (sam. 1629) criticism of this fact in R. G. Bhandarkar, Report, Bombay, 1887, p 149 f.

The pedigree runs thus: *Jinesvara* (received the honorary name 'Jinesvara' in Sam. 1080), *Jinacandra* (composed संचेभरंगशाला in 1), *Abhayadeva* (died Sam. 1135 or 1139), *Jinarallabha* (died Sam. 116 (born Sam. 1132, died Sam. 1211), *Jinacandra* (born Sam. 1197 1228), *Jinapatti*¹ (born Sam. 1230, died Sam. 1277), *Viraprabha* varā, born Sam. 1245, died Sam. 1331), who was made *guru* by & The last stanzas of the *prasasti* I give here literally according to

श्रीचंद्रगच्छमभिनन्दति शास्ति पाति
 तीर्थे प्रभावयति संप्रति जैनचंद्रं
 यः श्रीजिनेश्वर इवाप्रतिमैर्वचोभिः
 वृत्तैरिव विमुक्तं पूर्णति प्रतीतः १०
 तदाच्चया सहुणसबदेवा-
 चार्यैः समं जैसलमेहदुर्गे
 स्थितो गिरिषां स्वपरोपकार-
 हेतोः समाधि मनसो ऽमिलष्टन् ११
 शरवमुरविमंड्ये वैक्रमे वत्सरे ऽस्मिन्
 वहति तपयसि मासे शुलापत्ते दशस्यां
 जिनप्रतिगुरुशिष्यः पूर्णभट्टाभिधानो
 गणिरक्षत चरित्रं धन्वगोभद्रसूत्वोः १२
 चरितमिदमखिलनिर्मलैविद्याकूपारदृशानः
 वाचकमुख्याः मूरप्रभाभिधाः श्रीधयां चक्रः १३
 धन्वसरथुमुनिशालिभद्रयोः प्रीतिकारचरितं विधाय यत्
 पुण्यमन्त्रं समुपार्जितं मया स्थानातो जगदिदं सुखासद १४
 गग्नसरसि धावत्रिमंड्ये शारद्वेषुः
 कलयति कलहंसस्फारलीलातिरिक्तं
 जगति जगति तावत्याद्यमानं सुधीभिः
 सुचरितमिदमसौचैर्वगोभद्रसूत्वोः १५

TRANSLATION.²

10. He [i. e. *Jinesvara*= *Viraprabha*] who, like the celebrated [i. e. *Vardhamāna*, the last *Jina*], rejoices in the celebrated C

¹ Thus spelt in MSS and inscriptions. See Klatt, Specimen, p 24. of our *prasasti* his name is correctly spelt जिनप्रति.

² MS °ली° for °लू°.

³ I translate as literally as possible, without any regard to the English

who instructs and protects it, and who now renders powerful the Jaina moon [i. e. the Jaina gaccha called *Cindru*] as a road [for Salvation], and who with [his] incomparable words fills the threefold world as with laws, [because he is] trusted [by all the living beings]:

11 By the command of this [Jinesvara], [when I] dwelt with the teacher *Savudera*, [who is endowed with] good qualities, in the fortress of *Jaisalmer*, by the word of those [two men],¹ in order to give help to myself and to others, and desirous to concentrate my mind,

12. [I,] the pupil of the teacher *Jinapati*, the gāṇi named *Pūṇabhadra*, composed the story of Dhanya and of Gobhadra's son,² in this Vikrama year numbered by arrow [5], Vasus [8], Sun [12], on the 10th day in the bright half on the approach of the month of Māgha.³

13 The best of the *vācakas*, called *Sūaprabha*, who has seen the opposite shore of the whole ocean of pure learning, corrected this story.

14. Whatever religious merit I may have gathered here by composing the pleasant story of the monk Dhanya and of the monk Sālibhadra, by this [merit] may this world be the abode of bliss.

15. As long as in the pure lake of the sky the autumn moon holds [or bears] the eminence of the excessive sport of a gauder,⁴ so long is victorious in the world this good story of Dhanya and of Gobhadra's son [i.e. so long may it survive] [and be] read aloud by the well-minded [or, by the wise].

Probable identity of the authors of the Pañcākhyūnaka, of the Kṛtapunya-caritra, and of the Dhanyāśūlicaritra About the identity of the author of the Kṛtapunya-caritra and that of the Dhanyāśūlicarita there can be no doubt. From the passage quoted above, p. 23, it appears that both these works were composed by a monk Pūṇabhadra in the same year, viz. sam. 1285; see stanza 12 of the praśasti given above. In the introduction to the Dhanyāśūlicaritra, stanzas 10 ff., the author says:

तस्माद्वानं गृहस्थानासुचितं स्त्रितं हितं
भवसर्वकषेत्रं मन्त्राभिर्द्वयमुत्प्रियः १०
धन्यश्च प्रालिभद्रश्च छतपुण्यादयो नराः
साधुदानप्रभावेण वभूतुः सुखभाजनं ११

¹ The text has the plural number

² In stanza 13 of the Introduction our author says: आदौ धन्यमुनेष्वाच चरितं परिकीर्त्यते प्रालिभद्रचरितेण पवित्रेण विमिथितं

³ So according to Dharma Vijaya Śūri, who refers to Hemacandra's Abhidhānacintāmaṇi, ed. Boehltingk and Rieu, p. 26, § 29.

⁴ So according to Dharma Vijaya Śūri. I first thought of separating कलहं सखारं, and of rendering: 'causes quarrel connected with an excess of great dalliance', i.e. 'causes love with which joys and sorrows are inseparably connected'

मरसानि चरिताणि तेषामेकैकश्चोपि हि
 खंडाव्याद्यसानीव तिं पुनर्मिलितान्यहो १२
आदी धन्यमुलेक्ष्म चरितं परिकीच्यते
शालिमद्वचरितेण पवित्रेण विभित्तिं १३

These verses prove that Purnabhadra intended to compose a Kṛtapunyacaritra, after finishing his Dhanyaśālicaritra. In the Sāmacāri-śataka as quoted above, p. 22, it is stated that Purnabhadra, the author of the Kṛtapunyacaritra, was a pupil of Jinapati, and Jinapati was the teacher of Purnabhadra, the author of the Dhanyaśālicaritra; see above, p. 24, stanza 12 of the praśasti.

The author of the Dhanyaśālicaritra composed this work in Jaisalmer; the author of the Pañcākhyānaka must no less certainly have lived in north-western India.¹ Like the former, he was a Śvetāmbara monk.² His date, as given in the praśasti of the II-class,³ viz. sami 1255, is compatible with the date (sam 1285) of the two other works mentioned before. Moreover, the author of the Pañcākhyānaka calls himself a *sūvī* or *guru*, i.e. a teacher, whereas the author of the two other works tells us that he is a *gana*. The author of the two later works accordingly has a higher rank than that of the Pañcākhyānaka.⁴

The identity of our two Purnabhadras would be established beyond any doubt, if it were sure that, in stanza 4 of the Pañcākhyānaka praśasti, the author is invoking the tirthakara Candraprabha as a patron of the Cāndiakula. But this is not sure. The author of the Dhanyaśālicaritra invokes Pārvanātha.

Hence we can only say that it is *highly probable* that Purnabhadra, the author of the Pañcākhyānaka, and Purnabhadra, the author of the Dhanyaśālicaritra and of the Kṛtapunyacaritra, were one and the same person.

¹ Cp. ZDMG. IX. 787. Purnabhadra lived in that part of India in which camels are kept as domestic animals, and all the MSS. of his work are written in Nāgarī characters.

² For no Digambara monk would have told the story I, xxii, in which the fraudulent monk burnt by the clever minister is a Digambara ascetic. Cp. also the stanza V, 11.

³ See above, p. 21 f.

⁴ गणि has the same signification as गणित्. सूरि and आचार्य, according to a kind communication which I owe to Śastravīśārada-Jaināchārya Śrī Dharmanijaya of Benares, are the same, whereas 'गणी' is the name of the head of the same sādhus' assembly.⁵ गणी, अस्ति पात्रे आचार्यः सूत्रावस्थस्त्वनि.

§ 3. *Pūrnabhadra's work.*

If unfortunately Pūrnabhadra's praśasti to his Pañcākhyānaka is silent about the pedigree of his teachers, it is not so about the work he has done. Let us examine what he himself says about it, in connexion with such inferences as we may draw from a comparison of his recension of the Pañcatantra with other recensions of this famous book.

In stanza 2a the author tells us that he revised the whole sāstra called Pañcatantra at the instance of some minister Sri-Soma.

When King Jayasimha of Guzerat bade the celebrated Jaina monk Hemacandra write a Sanskrit grammar, he either procured for him MSS. of the eight previous grammars preserved in the temple of Sarasvatī in Kashmir, or, according to another, and more trustworthy source, MSS. of all the existing grammars from various countries.¹ According to Buhler even now Hindu princes nearly always provide their court pandits in similar cases with copies, and have these copies fetched from even afar, and at great expense.²

Hence we may safely conclude that a minister, when ordering some literary work to be executed for himself, followed the same manner of proceeding. At all events, as the नीतिशास्त्र is a minister's कृतविद्या, he had in his possession the principal works treating of this topic, and doubtless provided the pandit whom he entrusted with the revision of such a work with as copious materials as possible.

Pūrnabhadra's praśasti, taken in connexion with the evidence of his work itself, shows that our assumptions are right. In stanza 2 of the praśasti, the author says that in his time 'the whole system called Pañcatantra' had lost its original form. Elsewhere³ I have explained, that शास्त्रमधिलेण, 'the whole system,' means 'all the existing recensions'. No doubt, Pūrnabhadra knew several redactions of this work which are unknown to us.⁴ But two recensions have been proved to be his main sources, viz. the second recension of the Tantrākhyāyika (Sār. β), and the textus simplicior, both in the H-class and in the σ-class.⁵ None of these recensions, he says, preserved the genuine text, as the author himself had written it down. But Pūrnabhadra was well aware of the fact that the order of the

¹ Cp. Buhler, Ueber das Leben des Jaina Monches Hemachandra (Denkschriften der philos.-hist. Cl. d. Kais. Ak. d. Wissenschaften zu Wien), p. 183 ff.

² l.c., p. 185.

³ In my paper 'Über das Tantrākhyāyika, die kāśmīrische Rezension des Pañcatantra' (= Abh. d. phil.-hist. Klasse d. kgl. sachs. Gesellschaft d. Wissensch. xxii, No. v), Leipzig, B. G. Teubner, 1904, p. xxv.

⁴ Cp. my edition of the Southern Pañcatantra, p. lxvi.

⁵ See 'Über das Tantrākhyāyika', p. xxiv, and below, p. 57.

tales preserved in Śār β, and no doubt in other recensions which he used, was the original one. Hence he adopted this order in his third book, whereas the *textus simplicior* in this third *tantra* deviates considerably from it. The last two books were very short in the old recensions of the Pañcatantra; but they were enlarged in the *textus simplicior*, which in an even higher degree than Pūrnabhadra's recension is not a mere revision of the old text, but rather a free imitation of it. Consequently Pūrnabhadra very largely availed himself of this 'remaniement', not only in these books, but throughout all the text. As to the fifth book, he took it over into his work, with only slight alterations, in the form which it had in the *textus simplicior*.

Our parallel Specimens I to IV show how he chose his wording, now from the one and now from the other source, according as he was more pleased with the former or with the latter. In most cases it is impossible to say what principles guided him in his choice. In our Specimen III, however, it is evident why he suddenly abandons the wording of Śār β. He does so at the passage where this recension speaks of the brahmanical tīrthas. As the *textus simplicior* replaces the enumeration of these tīrthas by a conversation on the dharma Pūrnabhadra in this place followed this Jaina recension, and chiefly because its wording was not offensive to his religious feelings.

Pūrnabhadra's principal aim was to *reverse* the text; see his *prāfasti*, stanzas 2 and 3.² In stanza 6 he tells us, that of the words of the 'excellent first poet' only 'a handful had remained uninjured'. The very numerous corruptions which can be proved to have existed in the text of the *Tantrikhyāyika* as early as (at the latest) the time of Kṣemendra (about 1000 A.D.), and the nature of the *textus simplicior*, whose wording differs very considerably from that of the more original recensions, confirm

¹ Cp. Somadeva, Kṣemendra, the Southern Pañcatantra, and the Pallavī version, which all, in this respect, agree with Śār. Pūrnabhadra seems to have known Kṣemendra's versification of the Pañcatantra; op WZKM xvii 317. With Somadeva he agrees against all the other recensions in several places. Cp. our parallel Specimen I.

² It seems to me that the MS of Pūrnabhadra himself (the *mūlakṛtī*) contained in part original leaves of his sources which he merely corrected mistakes like *vidhāya* for *piḍhāya*, *drṣṭvīpāyo* for *drṣṭāpāyo*, and others (see the list given below, p. 30 f.). He is more likely to have overlooked in some MS. of the *textus simplicior* which he revised, than to have copied from it. The scribe of the *prathamādarsa* or first copy of course preserved the mistakes overlooked by Pūrnabhadra, and committed some clerical errors of his own. Hence it is possible that the common archetype of bhv is identical with this *prathamādarsa*. I have not been able to find any other MS. of Pūrnabhadra's recension which can be proved to go back to another archetype. But cp. our Variants 5, 1 and 33, 22.

Pūrnabhadrā's statement. From our parallel Specimens I to III, and from the text printed below, p 58 ff, it is certain that Pūrnabhadrā had before him MSS. of the H-class as well as of the σ-class of the *textus simplicior*. Perhaps he also knew the north-western abbreviated recension from which the so-called Southern Pañcatantra, the Nepalese recension (*v*), and the source of the *Hitopadeśa* have flowed¹. He therefore was in a still more puzzling situation than Kosegarten. But the principles he followed in constituting his text were exactly the same as those of this scholar: both of them *contaminated* the texts they had before them to such a degree that the results were in fact virtually new recensions.

But Pūrnabhadrā's aim was not only to restore the old text; he also wished to amplify it (*praśasti*, stanza 6). And this he did in numerous places.

In revising his sources, Pūrnabhadrā, on the whole, abstains from radical alterations. This is clear from our parallel Specimens. These show that—according to what we should expect from the wording of his *praśasti*—he follows his sources rather faithfully. The story Śār. III. x has been transformed by the author of the *textus simplicior*, and has been transferred by him to his fourth tantra as No. i. Pūrnabhadrā, who found it in Śār. as well as in the *textus simplicior*, gives this tale in both places, at first in the form of the Śār. version as his III. xvi (see our Specimen, No. IV), and again in that of the *textus simplicior* as his IV. i. But even the sources still unknown to us, from which he derived the stories not to be found in Śār. and Simpl., he seems to follow very closely. His story III. viii has been taken either from some text of the *Mahābhārata*,² or from an abbreviation of it, or—possibly, but not probably—it goes back to some revision of the *source* of the *Mahābhārata* version. Pūrnabhadrā's text is much shorter than that of the *Mahābhārata* version, but nobody will deny that the former, on the whole, goes back to the latter. In contracting the text it was of course impossible for our author—if indeed he and not some other writer before him was the abbreviator—not to change the wording in several places.

Some of the prose stories which he took neither from Śār. nor from the *textus simplicior*, reveal their origin by their language. Most of the *Guterstüms* of Pūrnabhadrā occur in such stories वसिजारकः I. xii (78, 14); स्वप्निमि लघु I. xxx b (122, 18), अरघट्टे खेटयमान IV. v (244, 18).

¹ See my edition of the Southern Pañcatantra, p lxxxviii.

² MBh. xii. 143. 10 ff. I can compare only the edition of Protap Chundra Roy. In this edition the story shows several manifest interpolations.

³ See this and the following words in the 'Brief Glossary' appended to vol XI.

Similarly we find that a wrong Sanskritization of a Prâkrit word, संप्रहार, occurs in the new story II. viii (166, 2), but the same word has been employed by the author himself in the old tale III ii (181, 4). The new story II. v contains the Prâkritism चंद्रमती (148, 4), and the form दुर्घापाशिक (for °शक्, 149, 12.16; 151, 29). The Prâkritism अन्यान्य¹ occurs in the kathâsamagra stanza of the new story II. 1 (127, 16).

Evidently the words जगाम दुर्घाप in stanza 6 of the author's prâasti refer in part to the additional stories of his text, and in part to additional stanzas, or to passages in which he strove to imitate the artificial prose style which prevailed in his time (cp. 46, 11 ff., 183, 13 ff., 185, 12 ff., 213, 2 ff.), or even to new features by which he enlarged the old text, as e.g. in the beginning of I. x (66, 10 ff.).

Purnabhadra declares in stanza 2 of his prâasti, that he has done his work चुरुणादरेण, and no doubt this assertion is trustworthy. Still he has overlooked several blunders of the MSS. which he used as his sources, or has even misread these MSS.² I give some instances from his text.

4, 23 सिंहस्तानीयो, a misreading of Śār. (A 8) सिंहस्तानीयो.

4, 23 तत्र चराः, a misreading of Śār. (ibid.) तत्त्वधाराः.

4, 20 °वक्ता°, a misreading of Śār. (ibid.) °वक्ता°.

11, 23 *शशाक् only in Pr and Simpl. MS. I The MSS. bhNΨPMABh and Simpl. Hh have the blunder शशाकम्.

24, 3 प्रथमे, a chandobharîga, also in Simpl. HIh.

29, 20 For अयि the original reading evidently is अषि, but our MSS. of Pûrn. and Simpl. HIh agree with us

39, 23 तं for तत्; MSS. of Pûrn. and HI with us. h correctly तत्.

44, 24 व्यवस्थितः MSS. of Pûrn. and Simpl. HIh. The original reading must have been प्रस्थितः.

54, 2 मुदर्शना, the name of the princess, evidently goes back to the मुदर्शनचक्र which the textus simplicior mentions as the weapon of Visnu

69, 3 *विद्यान्; but bhΨABh and Simpl. Hh विद्यान्. Its correct reading must be a correction.

69, 4 *द्वियम्, bhΨ and Simpl. h द्वैयम्, A and Simpl. HI द्वेयम्. The correct

¹ Cp. Pischel, Gramm. d. Prâkrit-Sprachen (Grdr. 1 8), p. 102, § 130

² Or perhaps he used some Nâgari transcript of the Tantîlkhâyâika, in which some Sâradâ words were misread.

reading only in the revised MS Bh, in Simpl. I, and in Kielhorn's edition (evidently a correction)

163, 12 MSS. unmetrical. The chandobhangā seems to be original. Cp. Variants.

207, 5 सत्यवचनो is here the proper name of the Rāksasa. Śār. β has सत्यवचनमाह for the reading of Śār. α स च सत्यवचनमाह. As in Śār. β—the recension used by Pūrnabhadra¹—the subject of the sentence is missing, Pūrnabhadra evidently tries to correct this passage.

211, 6 *पिधाय is the correct reading, but Simpl. HIh with bhNΨPPrMA विधाय In Bh the passage is altered

220, 18 विषमपतिर्त also SP and ν. The original reading of the Pañcatantra must be विषमपतितः, and so Śār. reads.

220, 25 श्लिष्टं also SP β and K (oldest MS. of SP α). ν and Śār. correctly श्लिष्टः; SP N श्लिष्टः.

235, 9 तं for तद् MSS. of Pūrn. and HI.

236, 13 *दृष्टापादो, MSS. of Pūrn. and HI दृष्टापादो.

236, 24 किंचित् for कंचित्, HI the compound किंचिन्नाम्, h, corrupted, किंचिन्नामसमीपं.

240, 21 *प्रकल्पमालेषु, MSS. of Pūrn. and Simpl. HIh प्रकल्प०.

242, 11 एकाचारविहारा, apparently a blunder for एकाहारविहारा, as the Ψ-class reads. Simpl. HI एकचाचारविहरा (!), h एकचाहारवीहारिणो

258, 25 सुकुमारिकाभियह० Pūrn. and Simpl. MSS HI See 'Brief Glossary', vol. XI, s v. Simpl. h has यूभ्यालिकात्पागलव्यव्रतादेशः ॥

262, 18 and 263, 2 गोष्टिक० (30 MSS) Pūrn. and Simpl. HI.

269, 19 *पितृपर्यायागतं is right; but Pūrn. MSS. and Simpl. HI पितृपर्यायगतं. h correctly, but with a variant, पितृपैतामहपर्यायागतं.

271, 2 *वृत्ति० here and in the following text is the correct spelling; but Pūrn. and Simpl. HIh वृत्ति०.

These cases show that in several places marked in our text with a star (*) the faulty reading recorded in the variants is surely or possibly that of Pūrnabhadra himself. Cp. below, p. 77 ff.

§ 4. Pūrnabhadra's language.

According to stanza 4 of his prāstasti Pūrnabhadra seems to be aware of the fact that his Sanskrit is not quite free from mistakes. The author of the Dhanyaśālicantra tells us that he has caused his work to be

¹ Cp. ZDMG lxx 21.

corrected by a good vācaka. Indeed, Pūṇabhadrā's Sanskrit is neither uninfluenced by the time in which he lived, nor by the vernacular which he spoke from his childhood. Of course it is not quite free from Prākritisms either. Part of these irregularities he took over from his sources.

Some Guzeratisms and Prākritisms of his have been mentioned above, p. 29 f. From the *textus simplicior* (H-class) he takes the Guzeratisms अनुद्वान 285, 21 and अनुद्वानपाद 286, 5 (see 'Brief Glossary', s.v.) To the influence of Guzerati we may perhaps attribute the wrong च after the compound in 180, 4 f.¹ and the wrong form °कंतुकी°, as our MSS. write for correct °कञ्चुकी° in the same passage. In Śubhāślagani's Jagndū-sambandha² we find the wrong compound सविस्तरायाचाचर्य, which Buhler explains as follows. 'The faulty feminine सविस्तरा has been caused by³ the custom of the Gujaratis to write the parts of a compound separately, viz सविस्तरा चाचा चर्य.' The Hamburg MSS. have च, not after the compound, but after °कंतुकी°—perhaps a correction of the original wording preserved in Pūṇabhadrā's text—and even more members of the compound are here in the nominative case. To the custom mentioned by Buhler we evidently must attribute the occasional use of किंचित् for कचित् (236, 21 किंचिदेव यामम्, from the reading of HI किंचिद्वामम्; ep. 68, 3 किंचित्स्मैद्गजातिम्; 223, 15 किंचिकाले). I now regret that I corrected किंचिद्वधोपाध्य, as the MSS. write in 90, 17 Cp. also अस्य गजचर्मभेद for तग्गजचर्मभेद or अस्य गजस्य चर्मभेद, 254, 5.

Prākritisms are तं for तत् 39, 23 (or सुत्र used as a masculine), 235, 2 (also HI); 277, 13 (HI here correct), ep. 150, 17. Other Prākritisms are recorded above, p. 30.⁴ Cp. also the vulgar adjective सत्कं 'belonging to', which, as Prof. Hultzsch suggests, should be written for सत्क 216, 1 and 3, and which really stands in MS. A.

Orthography and Spelling. Both are inconsistent even in our best MSS.

Vowels. Post-consonantal उ occasionally interchanges with अ Ex. कुर्दूर best MSS. for usual द्वूर, 222, 12; 223, 14 कुटम्ब (rarely MSS. कुट्टम्ब), and °कुटम्बिनी, 152, 8, अगर for usual अगृह, 46, 5. लंडु best MSS. for usual

¹ Though occasionally च occurs also in other Sanskrit texts after a dvandva compound. Cp. e.g. Śār *ādimadhyāvāsanam* ca. 133, 14 note.

² Buhler, Indian Studies, v, No 1 (Wien, 1892 In Commission bei F. Tempsky), p. 74

³ In Buhler's text 'by' has been inadvertently omitted.

⁴ The first member of the frog prince's name सुन-दत्त 215, 1, might be taken as a blunder for Prākrit सुण, i.e. the name of the river शौण्य. But it is more likely a misreading, as HI and h read धसुनदत्तो. Buhler, 8, 16 has पृष्ठुदत्तो

लुक्ष्य, 120, 7. वन्धुकी for usual वन्धकी, 224, 13. In 225, 26 Pr writes स्फरति, in 226, 5 Ψ PPr उच्चंग.¹ उ is lengthened in the MSS. in पैशुन्य 74, 8 (by the influence of शून्य?).

Wherever in these cases our printed text deviates from the spelling of the MSS., an asterisk refers to the variants.

Consonants. ङ् च् ख् म् before a consonant, and म् at the end of a sentence or of an even pāda, are always replaced by anusvāra in the MSS.

न् stands not infrequently in the MSS. for printed anusvāra before न् and म्. Ex.: सन्निपातख्य, 28, 6, स्त्रीसन्निधौ, 31, 20; सन्निहितशार्य, 29, 5; सन्निकर्षात्, 70, 25. सन्मान and सन्मार्जन, 18, 1, &c., occur along with संमान (so 20, 5; 22, 5), संमान्येदं (20, 9), संमानख्या० (20, 13), संमार्जनं (20, 24).

न् stands sometimes for ण्.

On the other hand, we occasionally find anusvāra for correct ण्; so तं निश्चितं, 140, 18 and Ψ 163, 10; तं निधानमादाय, 142, 5.

च and च्छ, ख and ख्ष are occasionally confounded²; छ्वे is often employed for च्छ, ट often for ठ (nearly always ट for ठ).

च्छ is occasionally confounded with त्स; cp 15, 18; 40, 17, 21; 41, 4; 165, 21, 186, 19 (see Variants), 229, 9 (Bh); 266, 10 (see Variants), 280, 8 (see Variants). This produces the variant उच्छेदन for उत्सादन (see Var on 40, 17, &c.). Cp. Lanman on Orthographic Prakritisms in Album Kern, p. 302.

ज and ज्य (°थामातु० for °ज्ञामातु०, 53, 5), ज्य and ज्ञ (this written in the form given by Jacobi, Kalpas., p. 18, note) are occasionally confounded in the MSS.; cp e.g. 10, 10, 271, 15 (see Variants in both places).

फ् and फ् interchange in फूल्कृ. I follow the Petersburg dictionaries, referring by an asterisk to the variants, where bhΨ have फू०. The MSS. write बन्दिन्; I write बन्दिन् in my text.

Sibilants, especially स and श्, are sometimes confounded. In one case it is certain that this confusion goes back to Pūrnabhadrā himself:

¹ Most of these cases are also found in other north-western works. Cp even लाङ्गूल for लाङ्गूल 153, 24, in a stanza not composed by Pūrnabhadrā himself.

² खण्ड and खंड are used promiscuously in the MSS., whether they mean 'group' or 'piece, fragment'. Apparently Pūrnabhadrā pronounced these two words alike, and hence I write in both cases खण्ड. Cp also the Petersburg dictionaries and Apte, s.v. घण्ड and खण्ड. But etymologically the two words are not identical. 'Group' is घण्ड (Pūrn. 5, 17 and ex conj. 122, 12), Pāli and Prākrit sanda, 'piece', 'fragment' is खण्ड (Pūrn. 112, 9 11), Pāli and Prākrit khanda.

in 56, 12 the wrong form सत् (for शत्) is assured by the pun with असत् 'often'.

ह is confounded with घ in नघ्न, 227, 20. Cp forms like मधुम, प्रधूर्ण(क), प्राधुण(क), प्राधुणिक at the side of प्राङ्गण(क) and प्राङ्गणिक in the Petersburg dictionaries.

Consonants are often doubled after र्, but in the great majority of cases the doubling is neglected मो is often written for मौः.

Samdhī As a rule, samdhi is not observed before the apodosis (often in connexion with danda!), it is neglected in cases where its observation possibly might cause confusion. Cp Wackenagel, Altindische Grammatik, § 262, b, δ. It is evident that Pūṇabhadrā himself very often neglected the samdhi. Cp 138, 12 हृष्टा आ, and 149, 19 where our MSS have बृहत्कन्यका अ०. In most cases our MSS write तत् श्रुता. Before initial च, samdhi is nearly always neglected in the MSSS. An interesting case is 119, 2 f., where the archetype evidently had कौतुकाद्वृष्टद्यस्तामा० The archetype of bhΨ wrongly resolved this group into कौतुकात् हृष्ट० (instead of कौतुकात् हृष्ट०); and ABhΦ have a wrong correction of this inadequate reading. कौतुकाविष्ट० Cp Prof. Lanman's remarks vol. XI, pp. xxix to xlvi.

As our MSS are inconsistent, samdhi has everywhere been restored in the prose of our printed text except (1) in the case 138, 12, (2) before the apodosis, (3) before and after oratio recta. In the stanzas, in which the rhythm annihilates the pauses in the case of punctuation, we follow our MSS.

In the body of the words, our MSS. are not consistent as to the samdhi in the following cases.

°स्स० or °स० is often written for °ःस०

°ःक० and °ःप०, °ःफ० are very often, if not in most cases, written for °ङ्क०, °ङ्प०, °ङ्फ०.

Punctuation. Our best MSS are carefully punctuated. They employ danda after the complete sentences, and very often before the apodosis. Punctuation before इति after oratio recta is not rare. Before यतः in the phrase उत्तं च । यतः they always put danda, or even (Ψ P) double danda. For the sake of clearness, we employ in our printed text anhdandā before the apodosis, before and after oratio recta, and before यतः all this in the prose.

In the metrical parts, we separate the first from the second and the third from the fourth pāda of a stanza by anhdandā, where these pādas form one line, i.e. in ślokas and āryās. But in these cases we do not destroy the samdhi, which is here maintained in the MSS even when

they follow our own method¹. Our MS. bh employs the ardhadanda and the double danda, and these only, our MS. Ψ employs the danda and the double danda and these only. Cp. the two facsimile tables in vol. XI.

Gender. यास neuter 233, 1 (in a stanza taken from the *textus simplicior*). सूच masculine, or ते for तत्, 39, 23.

Guna and Trdhi सुकृमारिका० (also Hamb. MSS.) for सौकृमारका० (Whitney, § 1222 j, Pāṇini V, 1, 133), 258, 25. गोष्ठिका० for गौष्ठिका०, 262, 18; 263, 2 (in both cases with HI).

Verb विश्वसति (also HI), 23, 5. Imperative वंध वंध for बन्धान बन्धान, 117, 18, 118, 2. Infinitive निवेदितुम्, 57, 23. Gerund: आभित्ता, 175, 23 (in a stanza). Gerund in -am. परिवर्त-क-म्, 68, 2. Passive for activo voice, 203, 24 (in a metrical quotation; also HI).

Noun A wrong form is the genitive बृहत्स्फगो for ओजो, 135, 10.

Nominal compounds. Compounds with proper names. शाण्डिलीमाता, 136, 20; 140, 15. श्रेष्ठलक्षणस्त्, 114, 20, beside लक्षणश्रेष्ठिन्, 114, 22. चर्धमानसार्थवाहः, 4, 6, beside सार्थवाहवर्धमानादिविद्योगं, 21, 17. बलभद्रसचिवं, 103, 3. बीणावत्सराजः, 266, 10, &c.

A curious case occurs at 233, 23, where I have written *विगाहू विग with Pūrnabhadrā's source, the *textus simplicior*, as represented by the Hamburg MSS. Bh. which in the fifth book belongs to the H-class of the *textus simplicior*, reads विगात् गवयं (गव misread for वै, i.e. वे); h and Bühlert विगाद्विगतर् (!) But bhΨA and their derivatives write विगातिविगं, and this seems to be the old reading, from which Bühlert's ungrammatical reading derives, as being apparently an original gloss by somebody not well versed in Sanskrit. I now take विगातिविगं to be a substantive dvandva compound, depending on गच्छति 'it went to speed and to over-speed', i.e. 'it ran more and more swiftly' (quicker and quicker).

Prof Wackernagel, in his Altind. Grammatik, II, § 74 d, gives similar adjective dvandvas. From the Pāli I may add Jāt i, p. 160, 3 वाप्कुलिनय-हानाः (in a stanza), which the commentator rightly explains as meaning मूले वाप्कुली औगे अतिवाप्कुली लादिवानि सिंगामि असा अथाति वाप्कुलिनप्रधानाः. The compound मानेद्विमाना, given by Wackernagel from Trenckner, is apparently a substantive² formed exactly like our वेगात्मेया. Hence विगातिविगं should be restored in our text.

¹ Only the MSS. in such cases, do not separate the combined aksaras. The Hindu manner would be to write, e.g. in our stanza I, 5 (p. 5, 3) वनवासि ! व्यराजः.

² This is also the opinion of Prof Wackernagel, who kindly pointed out to me this compound.

The rule laid down by Pāṇini III. 3 126 (Wackernagel, Altind. Grammatik, II, § 82, a, γ) is not always observed (at least not always in our best MSS). In 131, 26 only A—a revised MS—has the correct form दुर्भेदः, but B agrees with the other MSS. In 9, 23 the MSS have our reading. In 227, 1 ff. Purnabhadra follows this rule, whereas his source, Śāś. β, A 266, neglects it.

Syntax. Periphrastic present indicative (Guzoratism) स्वपिमि लभः, 122, 18, ओजयति लभः, 268, 10 (here also Hamburg MSS).¹ Present indicative for imperative: प्रविष्टिः, 37, 8, पूरयामः, 92, 6, पृच्छामः, 92, 11, 267, 16; गच्छामः, 265, 17; क्रियते, 268, 5; प्रद्युज्जीवयामः, 268, 6; करोमि, 271, 6, 278, 9, 279, 24, गच्छामि, 282, 8, 286, 3; जानामि, 288, 20. Present indicative for conditional: भवति, 283, 22; गण्यति, 283, 23 (in both cases also III). The conditional occurs 216, 8 अकरिष्यन् and अभविष्यत्, and 230, 20 समानेष्यम्.

General subject expressed by 3rd person sg.: आह, 180, 20 (Cp. 4, 21 (but see Über das Tantūkhyāyika, p. 98, 22)

Genitive for instrumental case: °चेलकस्य गुल्मा, 75, 23. Instrumental for genitive case: करणीयेनोपायः, 166, 7

Faulty or awkward constructions: विष्णुश्चर्मापि (for °शर्मणापि) . पाठितास्, 2, 12 (in accordance with Snopl III), स. . . . दावपि प्रत्यागती, 109, 14 (almost literally from Tantūkhyāyika, 55, 4). प्रतिपाद्यसि for °ति (the subject being भवान्), 194, 24 पृष्ठः for पृष्ठम्, 221, 29 (or स्थिति तस्मान् for स्थितः स, 1, 28). A word like वचः to be supplied 273, 1 in a stanza (HI have the same wording). 285, 1 an anacolusion with II (stanza).

Vana मध्यात् and मध्ये with the dual number² आवद्योर्मध्यात्, 43, 9, क्रोधसंरक्तलोचनयोर्मध्यात्, 209, 5 एवं and अम् in the same sentence, referring to the same person, 4, 8 f किमिति for कस्मात्, only 254, 7 (104, 11 read किमिति with Ψ). Superfluous इति, 23, 11, 42, 6; 61, 12, 63, 21, &c. इत्येवम् for simple इति, 118, 2 (in a new tale) इत्येवं after इति, 91, 10 मा . . . अहसि for न . . . अ. 41, 4.

In प्राप्तव्यमर्थभिति नाम, 148, 2, प्राप्तव्यमर्थम् is an adjective. Cp. तन्त्राख्यायिका, and मित्रभेदं (125, 29) beside मित्रभेदो (3, 1), &c

APPENDIX

Literary quotations Śālihotra, 279, 9 (also in III); Karnīśutakathānaka, 67, 14. An utterance of the Buddha is referred to in 48, 13.

¹ Cp. Campakaśeśhikathānaka, ed. Weber, I 454 f., ed. Ifertel, § 76 Böhler, Sitzungsber. d. kgl. Preuss. Ak. d. Wissenschaften, 1883, p. 825

² This also occurs in other mediaeval Sanskrit texts, e. g. in Somadeva's KSS, 42, 137

Chapter III. Account of the Manuscripts on which this edition is based.

§ 1. Description of the manuscripts.

ALL the MSS. used for this edition are paper MSS. written in Nāgarī characters

bh = Decc. Coll. x. 190 This MS. originally consisted of 179 leaves, 10 lines to a page. Its first 6 leaves are now missing. Though this MS. proves to be a Jaina MS., as it has the Jaina diagram in the beginning of book V, it has not the square blanks in the middle of the single pages. It has been copied from some MS. which was then old; cp. Variants 288, 24.6.8; 290, 8.

According to bh's colophon, this copy was completed in samvat 1468, on the 12th day of the bright half of the month Mārgaśīrṣa, during the reign of King Sri-Kāhnadadeva Vijaya, in Śrī-Viramagrāma (the modern Viramgam near Ahmedabad) 'in compliance with the order of the minister Mahamsalasā for the amusement of Josiharadeva, brother to Vādijanārddana of Satyapura', by Mahāgopāla, son of Mahamkesava, of a Gauḍa family.

The copyist did his work with great care and accuracy. Our MS. contains many glosses, written by several old hands on the margins or between the lines. Most of these glosses go back to one hand, no doubt the hand of some beginner in Sanskrit, who sometimes misunderstood his text. Cp. the glosses on 11, 1; 14, 6; 19, 20; 22, 25; 56, 12; 60, 20; 62, 16; 76, 10; 84, 17; 154, 2, 176, 17, 177, 9; 194, 17, 221, 25; 286, 3. The same hand entered a lot of vernacular glosses, cp. 11, 322; 17, 17 (twice), 28, 3, 46, 4, 65, 14; 70, 15; 74, 5; 104, 19; 131, 18; 147, 8; 175, 30; 176, 18; 177, 129; 178, 26; 180, 4 (twice); 183, 10; 188, 22; 189, 2; 190, 13 18, 191, 13; 192, 7; 193, 11, 209, 11, 220, 16; 231, 2; 247, 3, 277, 10.11.16.17.18.20; 278, 32 (twice); 279, 1.2.6; 283, 17; 288, 13.16. In many cases the text was unintelligible for the glossator; for the marks **x** and **=**, which he usually employs in referring to marginal glosses, occur not infrequently without such a gloss. On the first leaves he often separates the words by small vertical strokes, writing initial vowels, and sometimes terminations, over the line. Our stanza I, 52, for instance, looks thus in the MS. नखिमांचनदीना'चश्चिगिणांश्च-स्वधारिणां॑ विद्यासा॒ ना॒ पर्गतव्यः॑ 'स्वीषुराजकुलघुच्च'॑ ४४; 9, 30 सत्याम॒तत्॑; 10, 17 तु॒ ए॒ व्याहृतप्रावश्चत्प्रविश्चत्वं॑।

As I did not succeed in distinguishing *with certainty* the different hands of the glossators, I mark the glosses in my variants with 'gloss.' or 'corr.'

of bh'. As possibly scribes of other MSS. may have copied from bh the glosses instead of the original readings, I have entered nearly all of these glosses in my variants. The complete readings of bh are given in my variants.

N = Decc Coll. x 189. This MS. is complete in its beginning, but has a gap extending from 220, 18 of our text to 236, 8 (see Variants). The original number of its leaves was 117. The average number of lines on a page is 17. This copy is written in a hasty hand, but it is pretty correct. Neither the Jaina diagram nor the middle squares occur in it.

The colophon tells us that this copy was completed in samvat 1855, śaka 1720, in the dark half of Kārtika, on the eighth day, a Tuesday, by Hainanda, son of Kaśinātha, of a Gauda family. The complete readings of this MS. are given in our variants.

Ψ = Decc Coll. iv 55. It has 102 numbered leaves, 15 lines to a page. Of these, leaves Nos 46, 48, and 49 are lost. Moreover, the last one or two leaves are missing. The actual pagination, however, is not the original one; the original one, written in the margins has been corrected by a later hand, after leaf 19 had been lost, and hence leaf 20 is now numbered as 19, &c. But another hand writes the correct numbers once more just over the red middle spots of the verso pages, see Key, above, p. 1, and our Specimens, vol XI, Table I, No 1.

Ψ is a very beautiful Jaina MS., the Jaina diagram appearing in it at the beginning of the Kathāmukha as well as of that of books III, IV, V (The beginning of book II is lost). In the middle of the single leaves there appear the characteristic blank squares, and the centres of these squares are perforated by small circular holes throughout the MS. These holes appear never to have been used for a string drawn through them, as in palm-leaf MSS., to keep the leaves in the right order, for such a string would have enlarged the holes or torn the leaves. The single leaves of Ψ show red circular spots, one in the middle of the blank squares of the recto pages, and three on the verso pages, viz one in the middle and one on each side margin. The original leaf-numbers are written within the red spots of the right-hand margins of the verso pages. The red spots, however, are missing on leaves 83, 84, 89 recto, 90 to 102 inclusive. At the end of the first book, 4½ lines of the recto of fol. 45 and the whole verso page of this leaf have been left blank.

This MS. has been written with great care in beautiful characters. The copyist himself corrected it, and added some glosses and various readings. A second old hand added some more glosses.

Ψ seems to be our oldest MS. of Pūrnabhadrā's text. As we shall subsequently see, not only the common archetype of I' (dated sam 1537)

and L¹ was copied from Ψ at a time when Ψ already contained the glosses by the second hand, but—apart from the circular perforations of the blanks, which are unknown in most of the paper MSS—the forms of the characters in this MS., especially that which ए has in it, are very old ones¹. This old form of ए, as it appears in Buhler's Palaographie, Table V, number 13, columns v, and vii to xvii, and Table VI, number 18, columns xv, xvi, xvii, prevails throughout in Ψ. Cp. our Key, p. 2. Only in cases where a vowel, or u and r are written under gh, the modern form of gh is the usual, though not the exclusive one. Cp. also the form of ज्ञ in our Table II, No. 12, l. 2 a and that of श्व in our Table I, No 1, l. 15c, with Buhler, Table V, col. xxii, l. 18. The complete readings and the glosses of Ψ are given in our variants.

P = Decc. Coll. xxiv. 419. It has 96 leaves, 15 lines to a page, and is very beautifully written on fine thin paper. This MS., which is complete, shows the Jaina diagrams as well as the characteristic blank squares. The text on the whole is very correct. From the colophon we learn that this copy was finished in samvat 1537 on the first Tuesday in the dark half of Āśādha. The copyist's name is not given. The complete readings of this MS. are entered in our variants.

L¹ = Leipzig University Library A. 404. Incomplete Old. The leaves still extant bear the paginations 2 to 56 (both incl.), corresponding to our text *saranāma* &c. 2, 5 to *sarvate* (incl.) 220, 2 15 lines to a page. No blanks, but Jaina diagram before II and III. Two copyists, the second one (from leaf 11 to 20 incl.) giving a very faulty wording, and leaving out the text between *mūkhah* (67, 11) and *sthitarati* (74, 17). I only occasionally refer to this MS. in my variants.

Pr is an old MS. belonging to the Jaina Bhandar of Ahmedabad. It was kindly lent me through Mr. Keshavlal Premchand Mody, B.A., LL.B., of the same town. This copy bears the signature डा २८ प्र १०. On its margins the title of the work is given as पंचाल्कानवृत्तिः. Pr consists of 107 leaves, 13 lines to a page. It is pretty correct. I give the complete variants of this MS.

M = Decc. Coll. iv 54. 102 leaves, 15 lines to a page. A complete Jaina MS., with Jaina diagrams and blank squares in the middle of the pages. The characters of this MS. are beautiful, but its text bristles with blunders, omissions, and dittographies. Though not dated, this MS. is not modern. In my variants I give the complete readings of this MS., but I have not noted many of its blunders, small omissions, and dittographies.

¹ In one case this form of ए also occurs in Pr, which has flowed from Ψ

p = Decc. Coll. n. 46. 93 leaves, 18 lines to a page. This is a complete Jaina MS., though it has not the characteristic blanks. According to its colophon, this copy was completed *samvat loha-muni-rasa-sāti-sampadechar* [i.e. sam. 1677] *jyestha* *savativedhustami* *somavānam* *Subhāratiyām* *Mūlānagare* [i.e. Dhillio, Thar and Parkar] *pātisāha-Jahamgīra-vāyye* + *ra* [i.e. vācuka-] *-Matibhadra - tocchisya - vīcanācāryya - dhvayya - vādikārikambhakasudanamrga - surabāstrādhita-sarasutikṛṣṇābhāraṇo - sahabalakulāhityātra - rūḍejjanotilukha - pravora-prakṛṣṭavācākacārṇitasiṁha-tacchisya-pāṇḍitu-Padumanamdi-muni-raceu - ranōṇḍivujomaharonālānālāsānwlāsa-Govaḍdhana-muni-lipāhler* *iyāy* *prati*. The lengthy colophon proceeds to tell in several stanzas that the copyist did his work with the utmost care, and that the good should correct the copy, without blaming the copyist for the blunders he possibly might have committed. Hope is expressed that the Jain community might rejoice henceforth by the favour of the suns (*śrimat-jinakutal-sāri-prasādute cirup nāṇḍulu*), and that the MS. might eternally survive and be protected by its owners from oil, water, loose tying-up and dishonest borrowers ('*telād rākṣeṣ jūlād rākṣe rākṣe sithili-bāndhanāt paraḥasdayatāp rākṣe*' *etam vadati pustakum* !!). The copyist had at least two MSS. before him during his work, choosing their readings as he proceeded in copying, smearing with gamboge whole passages already written in almost every line, and replacing very often the correct readings by inferior ones. Some passages have been copied from MSS. belonging to other classes, e.g. to the Bihār class. Moreover, many corrections and additions have subsequently been added by different hands. Amongst the numerous marginal additions, there are even stanzas in Pākrit. I carefully collated this MS. down to 119, 23 *āthu* inclusive; but then, seeing that it was of no use whatsoever, I neglected it altogether. In my variants, only occasional references are given to p.

A = India Office 2643, E. 40S4, R.R. 9. B. This MS originally contained 158 leaves, 12 lines to a page. Leaf 92 is missing now. On the first page, which is blank, a European hand has written in English characters. Gaikawar. This copy has been written by two copyists (A¹ and A²). The first hand wrote the text of leaves 1 to 93, and of 123 to the end, the second one leaves 94 to 122 (both inclusive). The words from *gacchet*, &c. to *baligasā* + *sa* *ta* (inclusive) = our text 177, 12 to 177, 23 are written by both the copyists, and subsequently have been deleted again on fol. 93 verso. In this short passage A² is more correct than A¹; but the former shares with the latter the mistakes *pranadhi*^o 177, 19, *tarma* for *tatra* 18, *apai am kārya*^o 15. Hence it is certain that A² copied from the same original as A¹. A² leaves blank squares in the middles of the pages.

² Dharma Vijaya Sūti corrects this to *pranakusala-*

This MS. is rather faulty. A third hand has collated it with some MS of the *textus simplicior*, covering the margins with additional stanzas from this text, smearing very often the original readings of A with gamboge, and writing on them inferior readings or downright blunders. In other places the corrector, an ignorant and careless man, restores defective passages *ex conjectura*.

According to the colophon, the copyist of A¹ was one *Sivasundara*, who completed his work in *samvat* 1574 *aso radi 9 subhī*.

Bh = Decc. Coll. xiii. 86. This MS. originally consisted of 156 leaves with 12 to 14 (generally 13) lines to a page in books I, II, III, and with 11 lines to a page in books IV and V. The first leaf and leaves 132 to 140 (both inclusive) are missing.¹ Bh has been copied by two hands, the first one going from the beginning of the MS. down to the end of the third book, the second one from the beginning of the fourth book to the end of V. This copy is a Jain MS., the Jain diagram appearing at the beginnings of books II, III, IV. Besides the usual square blanks in the middle of the pages, which are perforated as in Ψ, most of the recto and verso pages have larger rectangular blanks either at the right or at the left hand margin, or even at both of them.

At the end of the third book, the first copyist gives the date *samvat* 1442 *vṛṣe* without any further information. The rest of the MS. is scarcely younger than its first part.

Φ = Decc. Coll. xxi. 719. 97 leaves, 15 lines to a page Dated *samvat* 1661.

§ 2. Value and mutual relations of these manuscripts.

Of the above-described eleven MSS, the first eight form two groups. To the first group, the bh-class, belong the MSS bh and N. To the second group, the Ψ-class, belong the MSS Ψ, P, L¹, Pr, p, and M. The nature of MSS. A and Bh and Φ is such that they require a separate and detailed discussion.

The differences between the readings of bh and Ψ are but slight ones. These two MSS are excellent copies. The cases of the very mistakes taken over from either the *textus simplicior* or Sār. into Pūṇabhadra's text and preserved in bhΨ show how conscientiously the text has been handed down in these two MSS. On the other hand, the fact that N can be proved to go back *indirectly* to bh, and that PL¹PrMp can be proved to go back to Ψ (P, the best and oldest of them, and L¹ *indirectly*), evidently

¹ Comprising our text, p 244, 10 *yadi* (incl.) to 260, 2 *dustajā* (incl.).

shows that even in ancient times bhΨ were considered very valuable MSS I think, indeed, that their common archetypo is the *prathamadarśa*. See above, p 28, note 2. At all events, their text cannot possibly deviate much from the *mūlaprati* (i.e. mūla-pratilipi): see our parallel Specimens.

§ 3. The manuscript N goes back indirectly to bh.

For evidence in substantiation of this assertion, see Variants to 27, 10.12, 56, 12, 57, 22; 61, 12; 74, 2; 75, 12, 77, 22, 78, 9, 80, 11, 89, 12.13; 101, 11, 123, 17; 125, 18.19,¹ 184, 5, 186, 9; 208, 2, 266, 6.22, 270, 22; 271, 23, 274, 17. The MS. N cannot have been *immediately* copied from bh, for it is evident that a part of N, namely 284, 7 to the end of book V, has been copied from a text very closely agreeing with Bh. Cp. the Variants.

§ 4. The manuscripts P L¹, Pr, p, and M go back to Ψ

That p goes back to Ψ may be seen from the Variants 72, 22, 88, 15. Since, however, p is a contaminated MS (see above, p. 10), and is for this reason critically useless, I have not taken the trouble of collecting further materials in order to ascertain more fully its relation to Ψ. For the other four, the following evidence may suffice.

1. P and L¹ go back to Ψ, cp. Variants 3, 10; 4, 21, 5, 10; 5, 21, 7, 25, 9, 10, 14, 10, 17, 14; 23, 16, 25, 22, 32, 24, 33, 4, 39, 20, 40, 4, 42, 20; 41, 4, 57, 18, 76, 15; 101, 10, 119, 10, 147, 20, 159, 19, 164, 33, 167, 21, 170, 10, 171, 7, 174, 9, 178, 18.23; 180, 14.25; 181, 6; 183, 11.20, 184, 9, 185, 6, 198, 1, 199, 9; 224, 18; 229, 20; 230, 11, 231, 4; 233, 1.14; 217, 9, 219, 2; 252, 7, 253, 9, 255, 9, 258, 30, 271, 23, 275, 9, 284, 9

Besides P and L¹ have a considerable number of corruptions in common. Cp. 4, 25, 5, 22, 10, 1, 12, 21; 19, 22; 20, 8, 22, 1; 23, 9, 25, 19; 29, 6, 31, 12, 38, 24; 39, 15.16.21; 41, 7.11, 48, 1, 58, 1; 59, 9, 60, 9.11, 61, 18, 66, 7; 78, 5; 93, 15; 96, 23, 99, 22; 102, 19, 104, 20, 106, 24; 109, 25, 114, 9, 115, 2, 116, 8; 128, 4, 130, 22.29, 131, 21; 132, 2.6.7.11; 143, 11.22, 155, 29, 157, 3; 160, 8; 167, 19; 168, 3, 169, 2.8.10, 170, 28, 172, 4, 174, 19, 175, 25; 178, 9; 180, 4.12; 181, 6; 182, 11, 183, 18; 184, 9, 185, 13.14; 186, 5.19; 188, 5; 189, 20; 190, 5; 191, 20, 194, 11; 195, 20, 196, 3; 197, 9; 200, 1, 202, 7.11, 203, 13, 214, 10.23, 216, 1.10; 219, 2.

P cannot have flowed from L¹, as P neither has L¹'s gap (see above, p. 39), nor the very numerous mistakes of the second copyist of L¹. Cp. besides 12, 24; 66, 7; 105, 6; 184, 8; 191, 15, 193, 2, 194, 11; 197, 14, 198, 3.

¹ The citations of passages reproduced in Tables I and II of vol XI are set in *italics*. See Variants

L' cannot have flowed from P. Cp. 12, 31, 14, 8; 15, 18; 19, 21; 27, 11; 32, 23, 64, 9; 111, 8; 155, 28; 169, 7 17, 174, 10, 178, 2; 179, 29, 190, 22, 203, 3, 209, 18, 217, 16.

Hence it is clear, that both P and L' go back to some third MS which has flowed from Ψ. Cp. also 24, 4, 190, 10.

2. Pr goes back to Ψ, cp. Variants 3, 10; 7, 25, 33, 4, 101, 10, 119, 10, 121, 13, 147, 20, 159, 16 19, 164, 5 23 33, 167, 21, 169, 17, 170, 10, 171, 7; 180, 25, 184, 9, 187, 18, 231, 4.
3. M goes back to Ψ; cp. Variants 3, 10, 5, 20, 7, 25, 9, 10; 33, 4; 76, 15, 93, 9, 101, 10, 147, 20, 152, 3; 159, 16, 174, 9; 181, 6; 185, 6, 187, 18, 231, 4, 247, 9, 268, 3, 271, 23, 284, 9.

§ 5. Critical discussion of the manuscript A.

A apparently belongs to the bh-class. With this class it has the author's praśasti at the end of the whole work, and it often agrees with this class in its readings. But very often also it has the readings of the Ψ-class. As to the gaps, it agrees at 33, 21 with all our MSS. but Bh. It has *not* the gaps of bh at 25, 2; 82, 11, nor those of Ψ at 61, 5, 107, 25, 113, 29; nor has it the gap of N and of the Ψ-class at 265, 8, where bh is complete. Again, at 210, 15, in the place of the pādas missing in bhN, it has a text quite different from that of both the Ψ-class and Bh, a circumstance which raises the suspicion that *A derrives from a revised copy*. We shall subsequently see that this suspicion is confirmed by other facts. At 62, 1 A has a gap which the corrector of A fills in as he pleases. Other gaps of A are 163, 13; 164, 15.

At any rate, A goes back to an archetype which was *very* closely akin to that of bhΨ. This is clear from the numerous blunders which it has in common with these two MSS.

Blunders common to AbhΨ.

6, 31 33, 9, 3.26; 10, 2, 11, 14 23; 14, 16, 18, 11, 22, 13; 28, 10; 33, 12.15; 33, 21('), 34, 4, 35, 18, 37, 8, 42, 8, 43, 4.14, 44, 6, 46, 3; 48, 19; 49, 13, 51, 6; 53, 15, 56, 3 4. 58, 8, 60, 30; 64, 3, 65, 8; 68, 3.14; 69, 3 4 6, 71, 10.33, 74, 8; 76, 12, 83, 26; 87, 16; 89, 15, 90, 17, 91, 6 7, 92, 1, 93, 7.9, 95, 11, 96, 10; 97, 13, 99, 5 6 11, 102, 10; 116, 13 17, 119, 21, 121, 5 7, 123, 12.15, 125, 1.30; 126, 15, 130, 4.23, 131, 2, 132, 16 27; 135, 8; 136, 4, 142, 8; 144, 19, 145, 8, 150, 24, 152, 10, 156, 15, 158, 16, 161, 2.13, 164, 10, 168, 27; 170, 15.20, 172, 26, 176, 19; 179, 1, 180, 4; 182, 11, 183, 6, 186, 4; 196, 13.14, 197, 3, 198, 9, 211, 6 21; 215, 23; 216, 1; 218, 2 12, 220, 17, 223, 3; 226, 15; 235, 16 24, 240, 21, 248, 14, 253, 15, 259, 8, 260, 24, 266, 20, 269, 19, 271, 20, 277, 13.19, 278, 9.10; 282, 16, 289, 3 (twice).

For these and the following cases, cp. our Variants

On the other hand, A has correct readings in many places where bhΨ are faulty.

Right readings of A, where those of bhΨ are wrong.

7, 16; 8, 13, 10, 1, 18, 6, 25, 19; 26, 5; 29, 8; 32, 23, 33, 11 (with Np), 36, 20, 37, 5, 40, 17, 46, 7 21; 50, 12.15.16, 52, 23; 58, 16.17, 59, 25 (with PPr), 61, 14, 63, 12; 65, 29 30; 66, 1; 69, 1; 71, 18; 73, 11.21, 76, 4 (with pPr), 79, 12 (here the *copyist* corrects the reading of bhΨ). 83, 15, 85, 19, 87, 12.14, 90, 8, 91, 19, 93, 7, 96, 14, 100, 8, 101, 23, 106, 1, 107, 11; 109, 5.8, 114, 125, 116, 2 16; 118, 14 16, 119, 1, 121, 6, 122, 11 12; 124, 9 25, 125, 26, 130, 9, 131, 2 (the *copyist* corrects here); 131, 19 26, 132, 28, 134, 1, 135, 21; 138, 6 12, 140, 14.18.22, 141, 9, 142, 5 23, 143, 21, 145, 21; 147, 2, 148, 11, 150, 20 (with BhΦ), 152, 9 (with BhΦ), 154, 2 (cp. 155, 8), 155, 17, 157, 13, 161, 22, 162, 18; 168, 18 (with MBhΦ), 176, 8; 180, 7 13, 181, 8, 191, 19.20, 192, 9, 194, 19 (with Pr). 197, 10, 200, 23, 203, 6; 204, 2 5, 206, 5 7, 212, 12, 216, 8; 219, 25 31; 220, 7 26, 223, 19; 224, 16, 226, 11, 227, 4, 230, 20, 231, 25 236, 12 13 (see Hamb. MSS.), 236, 19 (!), 244, 11 (!), 245, 13, 247, 7 18 (with Pr), 248, 22 30, 250, 22 251, 20 26; 251, 16, 261, 12; 269, 11 20; 271, 11, 272, 3, 276, 7, 278, 6.10; 282, 1, 284, 1, 289, 10.

If in these passages A is more correct than bhΨ, this is at least in many cases the result of conjectural emendation. For in other cases the corrections of A are decidedly wrong.

Blunders of bhΨ wrongly corrected, or even more corrupted, in A.

3, 7, 4, 20, 13, 16; 15, 18, 34, 13, 35, 5; 39, 6, 42, 11, 43, 3, 49, 16; 50, 16.22; 52, 11; 55, 9 10.17; 59, 3 23, 64, 21, 65, 20, 66, 12, 70, 2; 74, 11.17, 80, 6; 84, 16, 85, 19, 99, 15, 101, 12, 131, 18; 132, 12; 135, 10, 143, 7; 149, 2 (with BhΦ); 155, 8; 162, 22 (wrong correction by *copyist*), 163, 21, 170, 10, 172, 3, 178, 15, 179, 18, 190, 2, 199, 22; 207, 3, 213, 5; 214, 21, 218, 12, 219, 15, 222, 6; 231, 5 (with M), 238, 24, 250, 15, 251, 21, 264, 15; 272, 11 16; 273, 9 (!), 281, 4, 287, 14.

Discussion illustrated by Tale III, viii, Self-sacrificing dove.

Evidently A¹ and A² copied some MS, which had been revised and interpolated, part of the corrections and the interpolations being written on the margins. An interesting proof of this assertion occurs in A² on fol. 109a in our Tale III, viii, verses 161 ff. As this passage is of considerable critical value, I print it here in four columns. The first column, agreeing with our text, gives the readings of our MSS. bhΨ, and of Kosegarten's MSS BCDEFK, which contain this story. Prof. Mardonell most kindly collated for me the following passage with the original of

BC;¹ and Mr. F. W. Thomas in like manner obliged me by collating the originals of DEF.² To Mr. Thomas I owe the confirmation of Kosegarten's supposition, that his MSS. F and L are one and the same MS.³ The variants I give from K are based on Benfey's collation of this MS., which I owe to the kindness of Miss Emma Benfey, and on Prof. Schmidt's collation of the same. The second column contains the text of A, the third one Kosegarten's text according to his edition of the *textus simplicior*, p. 180. The fourth column contains an interpolation of the MS. E, which interpolation is separated from the other texts by a vertical line. In the footnotes under the first column I give the complete variants (but not all the merely clerical errors) of BCDEFK; in those of the second column, Prof. Schmidt's deviations from A, whose version is given in his German translation, in those of the third column the complete variants of the editions of Jīvānanda Vidyāśāgara (Calcutta, 1892), and of K. P. Pañab (Bombay, 1896), who follow Kosegarten's text; I add Benfey's translation and emendation of Kosegarten's stanza 187. In the footnotes to the fourth column I give the references from O v Böhlingk's 'Indische Sprüche' to these interpolated stanzas. It will be seen that most of them occur in the *Vikramacarita*.

Though Kosegarten prints the story from which the following passage is taken in his edition of the *textus simplicior*, it does not belong to this recension. It is missing in the Hamburg MSS. HI, in h. in Buhler's edition,⁴ and in Kosegarten's MS. G, i.e. in Anantabhatta's *Kathāmr̥tanidhi*, which is an abbreviation of the *textus simplicior*.⁵ Besides HI and G, Kosegarten used the MSS. ABCDEFK, and these only. Of these MSS., A B contain Pūrnabhadrā's text, all the other MSS. belong to the mixed class. In the third book, C and F (which go back to a common source for the last three tantias) and K contain contaminations of Pūrnabhadrā's text with the *textus simplicior*. D in this tantra contains a *textus simplicior* interpolated from Pūrnabhadrā's recension. E contains quite a new recension, based on the Jaina recensions and on other sources. It has many interpolated stanzas, and one interpolated story whose wording goes back to Śār. or to some nearly related recension,⁶ and the order of the stories in E disagrees with that of all the other recensions.⁷

¹ These MSS. are now in the Bodleian; B = Aufrecht, No. 337 (written after A.D. 1810), C = No. 336 (written A.D. 1800).

² These MSS. belong to the India Office Library, D = I.O. 2790 (E 4085), E = I.O. 1812 (E 4086), F = I.O. 2319 (E 4087).

³ Cf. Kosegarten's Praefatio, pp. iv and vi. ⁴ As to this edition see above, p. 14.

⁵ See my papers 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG lvi, p. 296 ff., and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte d. kgl. sachs. Ges. d. Wissenschaften, phil.-hist. Cl., 1902, p. 117 note. Above, p. 18.

⁶ ZDMG lvi, p. 317

⁷ ZDMG lvi, p. 326. Above, p. 17.

Our text, 204, 13 ff., with complete variants of bhāṣ, BCDEFK.

एव विलयं बहुशः ।
क्षपणं भूशद्विता ।
पतित्रता सुसंदीर्घं ।
तसेचानि विवेश सा ॥ १६१ ॥

एवं विलयं बहुशः ।
क्षपणं भूशद्विता ।
पतित्रता सुसंदीर्घं ।
तसेचानि विवेश सा ॥ ६४
Pada a corrected by cop. to.
तपोऽस्मि भविवेश सा ॥ ६५

तपोऽस्मि भविवेश सा ॥ ६५
तपोऽस्मि भविवेश सा ॥ ६५
तपोऽस्मि भविवेश सा ॥ ६५

ततो दिव्याक्षरधरा ।
दिव्यामरणमूषिता ।

ततो हिव्याक्षरधरा ।
हिव्यामरणमूषिता ।

सूते अर्तिर आ जारी
समारोहितायन ॥

साऽधं हंति समाचारा
खर्णजोकि महीयते ॥ ६८ ॥

64 a. Schmidt, adopting the correction of a, transl: 'sprang sie in das hellbrennende Ofenfeuer' ;

65. Schmidt om this stanza
पतित्रता संपदीर्घं भविवेश
पतित्रता संपदीर्घं भविवेश

E's interpolation between stanza 164 and p 204, 21 of our text.

98. Böhlungk, Ind. Spr., refers to Víkramac. 283, Hit in 30 Schl., 31 Johns (= 29 Pet.), a read व्यात ॥ c read उद्यत ॥

99. Böhlungk refers to Manu 160, Saṅg. Pañih,
लोकान् १० विष्णु २०

-
- सोटाय । १६२ व E अथ for ततो ॥ c D म॒
व चाचान्दनप्रभा॑ । ते विमादख्या, E म॒ च
अहो समानुगच्छत्या । विमानस्तं ॥ After 162 a,
हातं साधु शुमि लया ॥ १६३ ॥ क्षात् चिनांगदधर्
by cop. to ०द्या०
हातं साधु शुमि लया ॥ १६३ ॥ क्षात् चिनांगदधर्
by cop. to ०द्या०
- ०३५ द्वयानुभूत्वा । २००. Böhlungk refers to Vilkas-
यथार्थिमद्भवीत् । मास॒ ॥ mac 281 a read पैतुके ॥
अहो समानुगच्छत्या । ०मा० corr. अहो समानुगच्छत्या
सा स्त्री ज्ञेया पतिव्रता ॥ २०१
- ०३६ व E अथ for ०द्या० ॥ २०१. Böhlungk refers to Malli-
नाथा, who quotes this
स्त्री भवित्वा क्षेत्रा । विमानस्तं ॥ After 162 a,
अहो समानुगच्छत्या । विमानस्तं ॥ After 162 a,
हातं साधु शुमि लया ॥ १६४ ॥ क्षात् चिनांगदधर्
by cop. to ०द्या०
- ०३७ व E मेतदुवाच ह for २ndपादा ॥ २०२. Böhlungk refers to Malli-
० DE समान्तु० ॥ K गच्छत्या ॥ नाथा, who quotes this
० ० क्षात्, F क्षात् for क्षत् ॥ stanza on Kumārasambhava
After this stanza E ms.
भवमान्ति॒ दुर्विन् सुख-
ल्यंतमर्हितं ॥

bh. v, B C D E F K.

164. b B सात्त्व, DE मारुषि ॥
 तिसः कौश्योऽधेकोटी च ।
 यानि रोमाणि मानवि ।
 तावत्कालं वसेत्वर्मे ।
 भत्तरं यातुगच्छति ॥ १६४ ॥

translation, p. 224 f

तिसः कौश्योऽधेकोटी च ।
 यानि रोमाणि मानवि ।
 तावत्कालं वसेत्वर्मे ।
 भत्तरं यातुगच्छति ॥ ६७, corr.
 by copy to ६८

164 and p. 204, 21 of
our text,
of Vidyāśigara and Parab.

तिसः कौश्योऽधेकोटी च
यानि रोमाणि मानवि ।
तावत्कालं वसेत्वर्मे ।
भत्तरं यातुगच्छति ॥ १६४ ॥

चा हृत्वाऽमौ स्वकं काय ।
जीवती दद्यताऽनुगा
मवेत्सा नरकं चाया ।
घोरं चारी च संशयः ॥ ६९ ॥

164 and p. 204, 21 of
our text,
of Vidyāśigara and Parab.

ब्रह्मघो चा सुरपो चा
ब्रह्मद्वैही मवेत् पतिः ।
पुनाश्विधवा नारी
तमादाय मृता तु चा ॥ २०२

सगुणो जिग्नेयो चापि
धनाद्वा निर्देशोपि चा ।
प्रियो चा यदि चा द्वयः
स्त्रीयां भर्ता हि दैवत ॥ ३ ।

सगुणो जिग्नेयो चापि
धनाद्वा निर्देशोपि चा ।
प्रियो चा यदि चा द्वयः
स्त्रीयां भर्ता हि दैवत ॥ ३ ।

204 Böhthungk refers to Vidyāśigara
280

164. c B चैस्त, DE मारुषि ॥
 c B चैस्त, CF च सा for
वसेत्, E तावत्वर्मे

164. a Schlundt (reading आकल्य) ;
 welche ihren Leib nicht
im Feuer opfert ॥

186. e Vidyāśigara the same
blunder : तावत् काल्,
Parab. चैव

Chap. III. Account of the Manuscripts

204, 21. एवं हर्षाविष्टकां विसा-
नमारोष परिच्छय च सुहेन
तस्यै ।

प्रथेहं सुखमन्त्रिभूत ।
सा खं सौरं कपोतस्य
प्राक्पुण्यप्रभवं हि तत् ॥ ७१

भर्यया () सह संगतः ।
कर्मणा पूजितस्य
देमे च भर्यया () सह ॥ ५ ।

201, 21 K omits thus sentence ॥
B एव ॥ E एवं हृषीविष्टश-
स तासंक्षमारोष्य दिवि सुख-
मन्त्रिभूत तस्यै ॥ ७ ॥

e Schmidt (reading इहत्या)
'die Frauen, die sich selbst
nicht opfern' ॥

187. a Benfey सूर्योऽसं, Vidyāsāg
सूर्योस्ति, Pañali सूर्योसि ॥
o Parab कपोतदेहवत्सा-
सीत्.

This pāda must
have been composed by
Parab himself. Benfey
translates, 'Der Tunben-
gott genoss täglich des Son-
nenunterganges Lust, sie
ihes Thūb, ichs Sonnenhim-
mel, als Folge früheren
Verhrenst's, Vidyāsāgara
explains स कपोतदेवः

सूर्योसे सायं प्रत्यहं सुख-
मन्त्रिभूत सुखं ब्रह्मजे । सा
कपोती कपोतस्य शरी-

205 = MBh. xi 148, 12 Val
b विसानवरमाण्यतः ॥
d देमे स बहु भार्यया ॥

205 = MBh. xi 148, 12 Val
b विसानवरमाण्यतः ॥
d देमे स बहु भार्यया ॥

E's interpolation between stanza
16^t and p 204, 21 of
our text

Kosogenen's text, p. 180, with complete variants of editions of *Vidjāsūtra* and *Paab*

2004, 22. लुक्कोऽपि परमनिवेद
क्रत्वा मरणाभिसुखो सहदून
विवेगं ।

हर्षीविष्टस्तो व्याधो ।
विवेश स वनं घनं ।

प्राणिहिमां परिलक्ष्य ।
बडगिर्विदवान् सुशं ॥ ७

तत्र तपस्यल्पवा तपो धोरं ।
शांतः स विरताश्रयः ।
निर्दृग्धवल्मीषो भूत्वा
स्वरम्भस्तीत्यमङ्गवास्तवान् ॥ ७३५ ॥

04, 22 E यत्ति for कृत्वा ॥ B 73, a Schmidt on तप्तु ॥

यमरणाभमुखे ॥ E उत्तरा-
 लिमुखो हिमवत्पाद्यम् ॥
 B मद्धहन् ॥ E प्रविष्टा ॥
 65 a B ततै ॥ K दानशं, corr.
 to दानवानल्. E दावानि
 (spoiling the metre) ॥
 b D चिवेश्वरौ चिविष्टो, E for

E's interpolation between stanza 16^t and p 204, 21 of our text.

Kosogenen's text, p. 180, with complete variants of editions of *Vidjāsūtra* and *Paab*

ततः सा भर्तुपरमा
 खयसानाप्सुरोगणीः ।
 कीडते पतिना सार्वं
 यावदिद्राच्यतुदेश ॥ ६ ॥

तत्र द दावाचल हुः
विवेग विरताण्यः ।
निर्दर्शकलषो भूता
वर्णसीखवापदान् ॥ १८८ ॥

6 b read स्त्रय० This stanza seems to be an imitation of MBh xii 149, 13, where it is said of the *fowler*: ततः स्वर्णश्चमालानपश्च-द्विगतज्जरः । यज्ञगच्छर्वसि-द्वानां सर्वे भाजनत्सिङ्ग-वत् ॥

दिति श्रीयः तत् तथोरी-
हुम्मीचर्यमिति भावः प्रा-
कपुण्यप्रभवं हि प्राकानपुण्य-
प्रकल्पेद् ॥ *Lance, en* (p
239). 'Le dieu Pigeon
joint tous les fils du
Planan du concier du
solen et sa famille du ccl
solini du l-yan celà
fut lors d'un certaine époque.

From these parallel texts it is clear that both Kosegarten and Schmidt based their texts of this story mainly on A². But in doing so they were not consistent. Kosegarten omits A²'s stanzas 69 and 70, and both scholars omit A²'s (first) stanza 65. It will be seen that no other MS. than A² has A²'s stanzas 65, 69, 70, 71, 72. In place of 71 and 72, all the other MSS. but K have two prose sentences. In K the first prose sentence is missing. All the MSS. agree completely in the number and in the order of the stanzas, and nearly completely in their wording. Only the contaminated MS E follows the wording of the MBh. in our stanzas 161 and 162, interpolates as its stanza 5 (i.e. 205) a whole stanza from this text (= MBh. xii 148, 12), and inserts seven more stanzas, four of which occur also in the Vikramacarita, and one of which (6, i.e. 206) is apparently an imitation of MBh. xii 149, 13. But even this contaminated MS has none of the additional stanzas of A², and has the same two prose sentences as all the other MSS., though in E the wording of these sentences is slightly altered.

Hence it is evident that Kosegarten's text does not agree with any MS. of the Pañcatantra, and that Vidyāsāgara and Parab, who exactly agree in the choice and in the order of the stanzas with Kosegarten's text, simply reprint it with but slight alterations.

Doubtless neither Kosegarten nor Schmidt would have based their texts of our story on A² if they had been aware of the true nature of A²'s wording in our passage.

First of all, it is clear that in our passage the MS. from which the scribe A² copied, contained a wording which agreed with that of our other MSS. as given in our first column. For the scribe first copies his stanzas 64 to 67 inclusive (corresponding to our stanzas 161 to 164), and, after doing so, corrects the fourth pāda of 64, adds in the margin his stanza 65, and corrects the numbering of the already written stanzas 65, 66, and 67. Some of the copyist's blunders, as याया for यायात् in 69 c, सृतः for सृतिः in 70 a, कपोतदेवः in 71 a, and the wording of the first pāda of 73, prove that he did not himself alter the text which he was copying, but that he copied marginal corrections and additions of his original. This view is confirmed by the fact that in 73 b he writes विरता॑श्च: within the line. The sign क is a hyphen, which in Nāgari MSS. frequently occurs at the end of the lines, and which A² copied without reflecting. Moreover, we shall see that A²'s stanzas 69 and 70 are inserted in a wrong place.

The author of A²'s spurious text was shocked by the purport of the genuine one. Whereas the interpolator of E inserts a number of stanzas intended to prove that widows must burn themselves, the interpolator of A² is an adversary of men's and women's burning themselves alive. Hence he corrects in 64 d the true fire of the text to a metaphorical 'fire of penance'¹.

¹ Schmidt's 'Opferfeuer' is an impossible rendering.

and substitutes in 73 a mortification for Pūrnabhadra's forest-conflagration. As he does not think his correction of 64 d to be sufficiently clear, he adds the stanza 65. He strongly opposes the custom of widows' burning themselves with the bodies of their deceased husbands. Therefore in 65 e he points out the व्याघ्रमार्ग, which, he says, is not so cruel as the prevailing custom, but which, on the contrary, is दयामय. The consequence of the female dove's penance is that she beholds her husband in the विमान. The author of the alteration no doubt takes this word in the sense which it has in Jain mythology ('the highest heaven'), whereas in the genuine text it has the brahmanical meaning ('heavenly car').

After stanza 164 of our text, A² adds his stanzas 69 and 70. No doubt the copyist A² inserted them in a wrong place, for the interpolator himself must have intended their insertion immediately after stanza 65, as they are destined to corroborate his view that a *sati* burning herself commits a sin. Schmidt has misunderstood these verses. The correct translation of 69 and 70 is. 'She who, being still alive, follows her beloved one by offering her own body in the fire, must no doubt go to a terrible hell. In the law books, in the Vedas, and in other Sāstras, the following correct rule has been handed down. "Those (wives) who commit suicide will be unhappy in all their following existences".'

After these stanzas the interpolator replaces the prose lines of the original—which in short words gives the purport of Pūrnabhadra's source, viz. of the Mahābhārata version¹—by his slukas 71 and 72. Stanza 71 has been misunderstood by Kosegarten as well as by Schmidt, who have destroyed its meaning instead of restoring it. Kosegarten's मृद्युसि in a, and सा खं in c, and Schmidt's मूर्धासि are nothing but wrong conjectures. Kosegarten's alterations have misled Benfey as well as the two pundits, who reprint Kosegarten, not without continuing his destructive work. There is neither a 'dove god', nor a 'sun-setting', nor a 'solar heaven of the cock pigeon', nor a 'proximity of the sun', nor a 'sun happiness' in this passage. All these fine non-Indian things have sprung from the bad Sanskrit of the interpolator, from the conjectures of the editors, and from a clerical error of the copyist A². For कपोतदेवः is nothing else than a clerical error for कपोतदेवा, an expression formed after the analogy of the very frequent word पतिदेवा, i. e. 'a wife who regards her husband as a god'; 'a faithful wife'. मूर्धासि is quite right (*मुरी आसि*), and so is

¹ In the edition of Pratap Chundra Roy, the only one which is at my command, the story of which Pūrnabhadra gives an abbreviation stands at book xii. 143, 10-149, 14 incl. To our first prose sentence corresponds xii. 148, 12, to the second one, xii. 149, 1-7 incl. The stanza 165 corresponds to 149, 8. 11. 12. 13. In his note 1109 Benfey says: 'Diese Erzählung stimmt fast wörtlich zu Mahābhārata, xii, Vers 5162-5592.' The mere number of stanzas of the two versions would show that this statement cannot be correct.

साक्षं, which the interpolator construes with the genitive कपोतस्. सौर in our passage must not be derived from सूर्य, but from सुर. The correct translation of stanza 71 therefore is. ‘Having regarded the male dove as her god, she became a goddess, and day by day enjoyed godly (i.e. divine) happiness with the male dove; for such is the consequence of religious merit acquired in a former existence’ Her कपोतदेवात्म (पतिदेवात्म) in this world causes her देवीत्म after her death.

Stanza 72 of A² is designed to replace the second prose sentence (204, 22) of the genuine text, and in stanza 73 a b, the interpolator alters the wording for the reason given above, p. 51 f. Why he altered also the last line of this stanza I cannot say. But it is certain that A’s wording is an alteration; for to देववहिवि मोदते, as the other MSS. read, corresponds M.Bh. xii. 149, 13 ततः स्वर्गस्थमाभागमपश्चद्विगतज्वरः । यच्चगन्धर्वसिद्धानां भध्ये आजन्तमिद्धवत् ॥

I have advisedly treated this passage at full length, because it is in several respects highly instructive. First of all, it shows how texts should *not* be edited. There was not the slightest reason why Kosegarten and Schmidt should leave out one or several verses of A’s text, adopting the rest of it; for *all* these verses go back to *the same* interpolator. As to Kosegarten, our passage shows what critical principles this editor was wont to follow during his work. Not to speak of the fact that books III and IV of his *textus simplicior* are only an adulterated edition of *Pūṇahāstra*’s books III and IV respectively, i.e. of the *textus ornatio*, he follows in our passage in some places one single MS (A), though *all* his other MSS. agree *against* A, and though the purport of the Mahābhārata version agrees with all the other MSS. But instead of, at least, following A *throughout*, he chooses *at random* the stanzas which he rejects from his text or takes over into it. And this is not only the case in our passage, but throughout his *textus simplicior* as well as his *textus ornatio*. It is not only true that both of them are not worth the paper on which they are printed, but also that during more than sixty years they have misled all the scholars who used them, and have made worthless the work of all the translators of his *textus simplicior*, to begin with that of so eminent a scholar as Benfey¹. The editions of the two Hindu editors, Jivānanda Vidyāsāgara and Kāshināth Pāndurang Parab, are even more worthless than Kosegarten’s. The passages in which these editors deviate from Kosegarten must induce their critical readers to think that these pandits based their texts on materials independent of Kosegarten’s edition. But the passage just examined shows that they mainly reprinted Kosegarten. For the text given by him does not agree with *any* MS.

¹ Of course, Benfey’s *introduction* to his translation is even now very valuable.

in the stanzas adopted or rejected, but it *completely* agrees in this respect with the text of the two Hindu editors. Parab's reading of Kosegarten's stanza 187 c, moreover, is a fair illustration of the way in which he endeavours to correct a meaningless passage. His 'correction' seems to be based on Vidyāsāgara's quite impossible explanation.

This much on the untrustworthiness of A². But the text of A¹ is not more trustworthy. At 211, 21, for instance, A¹ shows foolish alterations. The point of the story Pūrn III xii (Śār III viii, Old Syriac VI vi, SP. III. viii, Simpl. IV vi H I = IV vii Buhler), lies in the circumstance, that the clever wife *fully* reaches her aim, i.e. the cohabitation with her उपपति. In the original version of our tale, the adulteress, answering a question of her paramour, tells in a loud voice that *all* women are unchaste by *nature*, but that *she* truly *loves* her husband exclusively. Thereupon her husband is convinced that he has got the most faithful wife in the world. The author of the *textus simplicior* evidently thought that no husband would allow himself to be convinced by any such trick. Accordingly he alters the text¹. In his version, the faithless wife tells the adulterer that Candikā has pointed out adultery to her as the *only* means of preventing her husband's death which hangs over him by Fate and which, by sexual union, goes over to him who plays the husband's rôle. The words of the goddess, according to the Hamburg MSS, run thus: यदि परपुरुषेण सह एकस्मिन् शृणनीये समारह्यानिंगन करोपि तत्त्वं भर्तुः सक्ता(सत्क?) अपमृत्युस्थ संचरति। भर्ता पुनरत्यदर्शशृत जीवति। Buhler, p. 19. It has the same wording, except इयने, भर्तुसक्तोपमृत्युस्, लक्ष्मी, and अन्यदर्शशृतदूय. Pūrnabhadrā's text 211, 21 comes very near to the wording of the Hamburg MSS. Cp also the wording of Bl in our variants. Instead of आनिंगन, A¹ has अयोनिलिंगस्यर्थन्, which compound apparently was first intended to mean 'touching [by the limbs] except the male and female organs'. But as the copyist (or some previous glossator) feels that this word is not clear, he makes it an adjective by adding in the margin निधुवन्. Now the passage means 'a cohabitation without touching of the male and female organs' (Schmidt, p 232 'Wenn du mit einem fremden Manne auf gemeinschaftlichem Lager ruhend den Beischlaf ausfuhst, ohne dass sich dabei die Geschlechtsteile berühren'). I am at a loss to say how the interpolator imagined an अयोनिलिंगस्यर्थन् निधुवन् to be possible. But his alteration, which is proved to be such an one by Pūrnabhadrā's source, the *textus simplicior*, destroys at the same time the point of the story.

In the same story, the genuine wording of Pūrnabhadrā, as given in our text, p. 212, 6. is nearly identical with the wording of the Hamburg

¹ Apparently in following some other source, whether literary or oral. Cp. Chauvin, Bibl des ouvrages arabes, ix, p. 39, no 34.

MSS. (तदेह्यालिंगय मां) एवमुक्ता तामालिंग्य स्कंधे छत्वा तमेव देवदत्तमुवाच, Buhler's text ins स before स्कंधे, om एव after तम्, and ins अथ after देवदत्तम्) But A¹, in consequence of his first alteration of the text (अयोनि० नि०), alters again, continuing after आलिंगः त्वं स्वर्गमत्तानां सुख्या नारीणां। यदेवं ब्रह्मत्रतं परसंगे ऽपि पालितवती। मदाशुद्धिकृते त्व्यमृत्युविनाशार्थं च त्वमेवं छतवती। तामेवमुक्ता। सस्त्रिहमालिंगितवान्। स्वस्कंधे तामारोष। नृत्यं विधाय तं देवदत्तमुवाच, &c., 1 8 (Schmidt, p 232). “Du bist die Erste unter den Frauen, die ihrem Gatten anhängen, darum dass du selbst bei der Vereinigung mit einem Fremden die Keuschheit so bewahrt hast. Um meine Lebensdauer zu verlängern und den Tod abzuwenden hast du so gehandelt!” Nach diesen Worten umarmte er sie liebevoll, nahm sie auf die Schulter, tanzte mit ihr herum und sprach dann zu dem Herrn Warstdu-besser, &c.)

And again the conclusion of our tale is awkwardly amplified in A¹, which for नृत्यन् to बभाम (212, 11) reads · नृत्यं छत्वा। हे ब्रह्मत्रधराणां धुरीण। त्वथाऽपि मध्युपकृतमित्याद्युक्ता। स्कंधादुत्तारितः॥ सकलसज्जनां² अये तयोरुभयोरुपि तन्त्राणवर्णनं चक्रे॥ अत्र अत्र सज्जनगृहद्वारादिषु स च बभाम। तत्र तत्र। स तद्वाणवर्णनमेव करोति। (Schmidt, p. 233: ‘und nachdem ei darauf umhei getanzt war, sagte er. “Ja, du Vordermann unter denen, die Keuschheit uben, auch du hast mir einen Dienst geleistet!” und liess ihn von der Schulter nieder. Von allen seinen Angehörigen pries er dieser Beider Tugenden. Wo er immer an die Haustur von Angehörigen u.s.w kam, da pries ei auch deren Tugenden’) ³ I need scarcely add, that here too the textus simplicior confirms the wording of our text 212, 11. The Hamburg MSS. read: ततसूर्यधनिच्छन्देन नृत्यन्समस्यासज्जनगृहद्वारिषु बभामः (1); Buhler (19, 24). ततश्च तूर्यधनिच्छन्देन नृत्यन्सकलगृहद्वारिषु बभाम।

Cp. also A²'s interpolation 122, 5, and the transpositions in A¹ 3, 18 and 201, 18 These cases show that the reviser, or the revisers, did not shrink from even serious alterations of the text which they copied. Moreover, our parallel Specimens show that all the variants of A¹A² can be proved, by the testimony of the sources, i.e. the textus simplicior and the Tantrākhyāyika, to be alterations. Wherever A has the evidently right reading, it is not to be made out with certainty whether this correctness is due to conjectural criticism, to collating some other MS, to A's going back to some MS. older than bh, or even to mere chance. Though I very carefully collated the whole MS, I am not able to decide this question. The only thing quite sure is that A is the copy

¹ Read ऽपि० The same mistake in A¹, p 211, 22 of our text. This shows that the alteration does not go back to the copyist himself, who did not understand the text which he was copying here.

² Read ऋसज्जनाना॒

³ Schmidt's second MS K has a gap, by which the whole story has been lost

of some revised and adulterated MS. For the constitution of my text A was almost useless. Good readings of A, not confirmed by bhΨ, have only the value of conjectures, or of various readings the sources of which we do not know.

In order to allow the reader to form a judgement of his own, I give the variants of A from the beginning of the work to 12, 13 inclusive, from 126, 1 to 134, 23 inclusive, and for the prasasti. Besides, I have entered the readings of A into my variants at all the places marked in the Sanskrit text with an asterisk, and occasionally in some other passages.

In our parallel Specimens I to IV all the readings and all the more important blunders of A are given in the notes. The reader will see that not even one reading more original than those of bhΨ is to be found in these parts of the MS. A.

§ 6. Critical discussion of the manuscripts Bh and Φ

The MS. Bh at first puzzled me very much, and it cost me considerable time before I was aware of its true nature. Its age of course prepossessed me in its favour, and this impression was strengthened when I collated the fifth book, which more closely agrees in Bh with the Hamburg MSS (*textus simplicior*) than any one of my other MSS. On the other hand, Bh deviates considerably from bhΨA in the rest of the work; transpositions of words are very numerous, synonyms appear in very many cases for the words used in bhΨA. Again this MS. bristles with blunders of every kind. But Bh has exactly the same stories, and these stories in exactly the same order, as bhΨA. It was not until I got the MS. Φ and the Śāradā MS. P, that I found out the worth, or rather the lack of worth, of Bh.

Bh and Φ belong to the class of the mixed MSS. The greater part of their first three books has been copied from a fragmentary Pūrnabhadrāṇī MS., containing the text from 6, 2 ākāramātrārthi down to the end of book III. The kathāmukha and the beginning of book I contains in Bh the text of Pūrnabhadrāṇī from 1, 14 na iṇḍīrārūpārthi down to p. 3, 25. The text between dharoḍkhārau and ākāramātrārthi 6, 2 has been supplied from some MS. of the *textus simplicior*. In Φ, the text to ākāramātrārthi has even been twice supplied from MSS. of this recension.

The text of Bh agrees very closely with that of Φ in its readings and in nearly all of its blunders, down to the end of book III. From the beginning of book IV to the end of the work, the two MSS. disagree in a most remarkable manner. Whereas, in book IV, Bh contains a faulty text of the bh-class, Φ in this book contains an equally or even more faulty text of the Ψ-class. In book V, both these MSS. contain a *textus simplicior*. But here again the difference is evident. For Bh contains

a very valuable old specimen of the H-class of this text, agreeing in many blunders, but not in the interpolations, with the Hamburg MSS. The MS Φ , on the contrary, contains a text of the σ -class of the textus simplicior.

Discussion illustrated by text of Tale V, v, Ass as singer.

In order to prove what has just been said, I beg to refer the reader to the following specimen, Tale V, v, Ass as singer. In this specimen I give the textus simplicior according to the Hamburg MSS H I. The notes contain the complete variants of the following texts:—

Textus simplicior, H-class

H }
I } the Hamburg MSS.

Textus simplicior, σ -class.

σ = Decc. Coll., Peterson's Fifth Report, No 356

s = Decc. Coll. i. 17

B = Buhler's edition

pr = the MS of the Ahmedabad Bhandar, lent to me through
Mr. Premchand.

h = a recent copy of the MS Bhandarkar, Report Bombay 1907,
p. 55, § 46.

Purnabhadra's recension:

bh Ψ A, the MSS. just mentioned.

Mixed recensions:

Bh }
 Φ } the MSS just mentioned.

H¹ = Decc Coll., Bhandarkar, Report 1894, No 371

H² = Decc. Coll., Peterson, Report V, No. 355.

H³ = Decc. Coll., Bhandarkar, Report 1897, No. 418

The variants of the σ -class MSS. of the textus simplicior, and those of Φ are given on the left-hand pages, the variants of all the other MSS. on the right-hand pages. It will be seen at once, that all the MSS. whose variants are given on the left-hand pages form one group, and that those whose variants are given on the right-hand pages form a second group. Nobody who compares the various readings will doubt that the text represented by H I is on the whole older than that represented by the σ -class.

The cases in which Bh agrees with H I against bh Ψ are set in *italics* in the text; the cases in which bh Ψ agree with the σ -class against HIBh are set in *fat italics* in the variants.

Text of Hamburg MSS. H I corresponding to our text 270, 17 to 272, 21.

270, 17 'sādhu, mātula, gīlēna' vārito na mayā sthitah.

18 'āpūrvo' yam nāni baddhah, sampiṇptam gītalakṣanam'

19 eakradhara āha. 'katham etat?' so 'bravīt:

21 asti kasmīmścid adhīsthāna Uddhato nāma gardabhaḥ. sa ea
divā 22 rajakagrhe bhārodvahanam kṛtvā rūtrāu sveechayā paryatatu.

Variants of h̄s pr BΦ.

270, 17 Φ gī, om tenu II h̄s pr B mayā proktīpi na sthitah, Φ mayātī ukti na
sthitah II 18 pr bāmūbhah II Φ sumprāpta II 19 σ suvīnīgāsiddhir
abivēt II 21 pr B om asti II Φ uddhāmo, σ uddhātunamāt yātībhah, Φ ra
sabdhah for gardabhaḥ II After gardabhaḥ h̄sΦ pr B ins pratīcasakī yātī II h̄s pr B om.
ca II σ om. dīrī, s dīrī, h̄Φ B sadīrī, pr samīkṣā for dīrī II 22 h̄sΦ pr B kārtīma
for bhārodvahanam II After paryatatu pr ius tān, B tātā, then h̄sΦ pr B ius, pra
tyūse (Φ protyūsam, h̄sΦ add vāmīhanabhaṭī, pr bāmīhanabhaṭī, B bāmīhanabha
yītī) vīyam eva, then σ bāmīhanasīthāne samākīyati, hs yātī yātī, h adds tī, Φ rājī¹
kāyhe yātī, pr B rājukāgrham āyātī; then h̄sΦ pr B rājādīrī tam (h̄s pr B tātās tam,
s tātās tām na for tam) bāmīhanī, σ vīyakītī, s yāmākītī, Φ na yāmākītī, li na yātī,
pr ²na nīyuktī, B ³na nīyuktītī II 271, 1 h̄sΦ pr B utha for akhīnīgātī II
σ om tāsyā; s tāsīnī II h̄sΦ om rātrāu II σΦ pr B om. kṣetriṣī: hs kṣetriṣī II
After paryatītūh Φ ins kṣetre, pr kṣetraṇī satītā (read rātrāu), B kṣetraṇī II h̄sΦ om
kadācī II h̄sΦ pr B saha for sārdhām II h̄sΦ pr B samīkṣā for bābhūtā II 2 σ
sa uddhato, h̄sΦ sa ca yātīvīro, pr B sa ca pīvaratvāt (B ⁴tāvī) for tān eva II h̄s pr B vītī⁵,
Φ vādītamgātī II Φ om karkatikākṣetrenī pravīṣya, h̄s pr B karkatikākṣetrenī
(pr ⁶kṣetra for ⁷kṣetre; pr B add śrīgūlāsahitakī) pravīṣati, then Φ ins karkatikā
bhāskarānam karoti pratyūse sthāyīham thātī | tātātī śrīgūlātī eva; σ ins. tāsyā ca
prastāto lagnah śrīgālātī pravīṣati, hs ins.: tātātī śrīgālātī, h adds eva; then h̄sΦ om
(s etādaśātī for eva⁸, h adds tātā) dīrī apī rātrāu (hs yātīcīhāya for rātrāu) karka
tikābhāskaranām kṛtā prā⁹ svasthānam vīyataḥ, pr B ins. evam tātī yātīcīhāya
vībhātēlībhāskaranām (B ci¹⁰ for n¹¹) kṛtā pratyūse svasthānam vīyataḥ,
Φ om this sentence II 2 Φ utha kadācī madoddhītēna vīsubhāpī tāna kṣetra
mākṣedhyosthītēna śrīgālātī abhītītām; hs utha kadācīt tāna (h adds sāhā) madoddhītēna
(h madoddhītā) vīsabhenībhītītām | s adds kṣetramākṣē, h adds kṣetramākṣē
after bhāyānītā (sic!); pr B aīha kadācīt tāna madoddhītēna vīsubhāpī tāna
mākṣedhyosthītēna śrīgālātībhītām; σ aīha kadācīt tāna abhītītām II 5 pr paśya 2, B paśya
paśya II Φ paśyat II atrātīrmālā rājanī, s paśyēyāmī nīrmālā rājanī, h paśyē
yāmī nīrmālārājanī, σ paśyātāmī nīrmālārājanī II Before tātī, s ins. sa utha II
6 Φ kārīyāmītī II h̄sΦ pr B ins. kātāyā before kātāmenā II s tātāmenā, Φ kāta
for kātāmenā II σ ins. gītām before kātāmī II hs kātāmītī II σ sīgātā for sātī II
σ ins. bītā after āha II σ māmāka, s tāna for māmā II li alām for māmā II s hī for
kīm, h̄s om. hīm II

271, 1 athānyadā tasya rātrau kṣetriṣu paryatataḥ kadācīc chṛgālena sārdham maṭṭri habhūva 2 tau ca vṛtibhangam kṛtvā karkatikākṣetresu pravīśya tatphalabbaksāṇam 3 svechhayā kṛtvā pratyūṣe yathāsthānam vrajataḥ atha kadācīt kṣetraṇā 4 dhyasthitena tena cōddhatarāśabhenā śrīgalo bṛhiṭah: ‘bho bhagvīnīṣṭa. 5 paśya! atīvanirmalā rajani. tad aham gītaṇi karisvāmi. tat 6 katamena rāgena karomi?’ sa āha: ‘māma, kim

Variants of HIBh, bhΨ II¹II²II³A.

270, 18 A baddhā ॥

22 II¹II²II³ rajakasya gr̥he ॥
bh bhārodvāhanam ॥ II rādi au ॥

271, 1 II¹II²II³ tathānyadā ॥

2 HIBhΨ vṛtibhangam, A vṛtibhangam, II¹II²II³ vṛtibhangam ॥ H karka [new line] kākṣetresu, I karkheṭikād⁰ ॥ A tatphalayi bhaksāṇam ॥

3 bhΨ II¹II²II³A svasthānam ॥ II¹II³ ksetramadhye sthitena ॥

4 bhΨ II¹II²II³A om. teno ॥ bhΨ madoddhatarāśabhenā, A madoddhatarābhābhena, II¹II² mahoddhatarāśabhenā, II³ mahodattarāśabhenā ॥

A bho bhagvīnīṣutō paśyātīvamnī malurajani ॥

6 HI kariyāmī ॥ II kaihamena ॥ ΨII¹II²II³A prāha ॥

anepānarthapiacā 7 lauenā ? yataś cauryakanmapi avṛtī vayam. cauryā-
rair nibhrtair eva 8 sthātavyam', iti. uktam ca.

१९ काशी विवरजयेच चार्यम्, निद्रालुः चाम्बाचापुकाम्,

१० जिवालायम् ए रोगाध्यो, जीवितम् यो ब्रह्म वाच्छति.

11 tathā ‘tvadīyagitam śankhaśabdānuvādi, na madhvīam’, ili dūrād

Variants of $\text{hosprR}\Phi$.

s nendnartha pralāpita, Φ anenīnartha pralāpita, σ anendarthavābenētām. h vīthā-
 pralāpita, prB arena, then pr vīthāthāpralāpita, B vīthāthāpralā-
 pita II 7 Φ caurakarmapravṛttā, s caurakarmaprahlādā, σ caurakarmapra-
 vṛttair, prB caurakarmapravṛttā II prB ḥātām for vīyām; σ om. vīyām II Φ ins-
 tan, hs tātā after vīyām II h̄sΦprB transp.: m° (b nibhītām, pi nibhītātā; pi B
 add ea) cau°; Φ caurai h caurair jārakā II prB alra loi cau II h̄sΦ om. vīa II
 8 h̄sΦ śheyam II prB om. iti II h̄s ins naayā, s naayā allor m° II pr om. adlām
 ca II hs ins yatah after uktam ca II 9 σ hātām, s prakāśātā, Φ hātāyātā, pi hōtā,
 B hōtā II s varjyāyā II Φ cauryā, σs cauru II Mītātāda in h̄s caurātām varjyāyāt
 hūsām II Φ udrātēbdhātā II s carminacorakā, B sa in eamītām II 10 Φ jñāna
 lolyam II σ rogārto, pr rujātāmto, B rujākrānto for ca rogañādhīn II σΦprB jñātām,
 s jñāptām II 11 h̄sΦprB uparātā, Φ purām for lutu II σΦprB teadātām,
 Φ om. gītām II prB om. sankhaśabdānūndī, Φ śāmkhaśabdatānukārī, s śāmkhaśabdatā-
 nūkāram, h śāmsasāvīlānukāram; σ kāthoram for śāmkhaśabdatānūmī II hōtā om.
 na madhūram, ΦprB na madhūrasaram, prB add śāmkhaśabdatānūmī II hōtā om.
 na madhūram, ΦprB na madhūrasaram, prB add śāmkhaśabdatānūmī II hōtā om.
 na madhūram, ΦprB om. iti II Φ ins, ca after oṣī II 12 σΦhpī B śuyati for śāntivīthāyā II
 sΦprB ins tad alra, h̄s tātā before h̄sṭra°; then σ h̄sṭrātālāgātāh puruṣah
 prasuptas tistati, hs kṣetre raksapurushah (s rukhāt°) supitas ti°, prB h̄sṭre raksapurushah
 supitā i samti (B supitāt° samti), Φ kṣetrapālāh puruṣā prasuptas tistanti, then σ sā,
 prB ta, Φ te ca; then h̄sΦ samūlātāya, pi B utthāya, then σs bāmūlātām,
 h radhāvāndhanām, Φ bāndham i bādhātā vā, s vāmātā vā, pi B vādhanātā bānu-
 dham vā, then h̄sΦ vīlhāsyati, pi B karīspānti II 13 σ tātā for vīrām II
 σs omrtakalpā, h amitakalpā, Φpr amrtamīyātā, B amrtamīyātā; then σ karītātā,
 h cīrbhīdyātā, s cīrbhādyātā, Φ cīrbhītālātā, pr cīrbhātā, B cīrbhātā II h̄sΦprB om
 nibhītātā, then σ arīyāpāro bhava, h mā arīyāpāraparo bhava, s māryāpāro bhava,
 prB mā tuam arīyāpāraparo bhava, Φ arīyāpāraparo bhavañ II σ om. tātā chūtītā II
 σ gardabhadā, Φ rāsabha, hs sa II hsΦprB āha II s aho for bho, then h na, σΦprB
 na tvam, s tvam na, then h̄sΦB vētsī, pr vētsī, then h̄sΦ vīmātātāyātātā; then
 14 sΦprB gītarasām, σ gītasukhām, then B vīmātātāyātātā, pr vīmātātāyātātā II
 σ om. te° bha° u° ca II sΦprB tenaitad, h tenaitad, sΦprB bītātātātātātātātātātā;
 then hsprB ca, Φ ca, then sΦ yatah II 15 σ om this and the following line II
 pr śāratyotsnāhate II pr dārā, Φ dārē II 16 h̄sΦprB jāyate for mātītā II
 h̄sΦprB karītā, B karne II prB gītājhamkārājā, h gītājhamkārājā, s gītasamkārājā,
 Φ gītādhyāmikārājā II

upi 12 śrutvōtthāya ksetrarakṣā ‘bandha’ bandha! ‘aīvam̄ vīdhāsyant̄. tad bhakṣaya 13 tāvan nibhṛtah! tac chrutvā rāsabhabh prāha: ‘bhoh! vanāśrayatvād 14 gītarasam̄ na vētsi; tenātad bhaṇosi uktam̄ ca :

15 śarajyotsnāhate dūram tamasi, priyasamnidhau,
16 dhanyānām viśati śīotre gītasam̄skārajā sudhā.’

Variants of HIBh, bhΨΠ¹Π²Π³A.

Bh °pracālenena; Π¹ anenārihapralapane, corr. to anena ryarthā°, which is the reading of Π²; Π³ anena ryarthapralaptena ||

7 HI (not Bh) °pravṛtyā, Π³ °pravṛtto, bh °pravṛddhā || Π¹Π²Π³ caurajātair || HIBh m, bhrtair ||

9 HIΨA kāśī || Bh cauram for cauryam || Π¹Π²Π³ °co:ukām ||

10 A rogādhye || ΨΠ¹Π²Π³ jīvitam ||

11 bhΨ tadā || bh tvadiyogatam, Π¹Π²Π³ twadiyam gītaṇi || A śamkhavādā-nurādi, bhΠ¹Π²Π³ śamkhanādānūvādi, Ψ śamkhanānudānādi, corr to śamkhanā-nunādādi || HIBhΠ¹Π²Π³ nam for na || A ayi for aipi ||

12 A ksetrapurasā, Π¹Π²Π³ ksetrarakṣā purusā, Bh bhΨ ksetrarakṣāpurusā || bhΨA bāṇidhāṇi vadham ca vi°, Π¹Π²Π³ vadham vamdhām ca vi° ||

13 bhΨA ḥha ||

14 Bh gītaṇ rasam || bhΨA ins twam, Π¹Π³ ta twam, Π² tat twam before gīta° || bhΠ¹Π²Π³ ins na between twam and gīta°, om. na before vētsi || Π¹Π²Π³ jānāsi for vēti || Bh na vednu || bhΠ¹Π²Π³ vravīsi, Ψ bravīsi, A bavīsi || 15 HI śarat-jyotnāhate, Bl śaratjyotsnāhate, Ψ śaratjyotsnāhate, Π¹ ksa[cori from ksā]raye[ye deleted]jyo[jyo corr from some other aksara]tsnāhate, Π³ ksārajyotsnāhate, Π² drārajñayotsāhate || A pūram, Π³ dūre || Π¹Π² priyamsannidhau || 16 bh śrote, corr from śrotri || bhA Π¹Π²Π³ gītaghāmkārajā; Ψ gītaghāmkārajā, jhāṇi being very similar to śam, hence P gītaśamkārajā ||

17 śrīgāla āha : 'māma, asty etat. param katholam umadīśi lat 18 km tena svārthabhrampinā ?' rāsahha āha : 'dhig mākhai kīn 19 ahām gītam na jānāmi? tae chrūyatām, tasya bhedāh- lat yathā.

20 sapta svarās, trayo grāmāh, mūrchanās tv ekavimśatih,

21 tāvās tv ekonapañcāśat, tisro mātrā. Jayās triyah II

22 sthānatayam yatinām ea, sad bhedās ca, rasū navā,

23 varṇāḥ ṣat, triṇāśat bhāsāś, catvārimśat tatah smṛtih II

Variants of hōsprBΦ

17 h māna, σ mānuh II Φ asyaīrat II σ param na rebsi tvam kēvalam amudīśate kīm tena, &c.; s param na retai gītam | tae chrūyatāp, &c., Φ parupā gitāh kālām annatasi tu kīm, &c.; h param na retai gīta tvam kēvalam umadīśat tāt kīm, &c.; prB param na retai tām yītāp i kēvalam umadīśat n tāt kīm, &c. II **18** σΦ svārthabhrampinā, pi B svārthabhrampinā, o adds kīp h sītāmūp σ gaṇabha, Φ rāsabha II Φ om. īha II B dhig twice II Φ jānāsi II **19** hσΦprB om. gītam after ahām, inserting it after jānām II Φ tāsh for tae II h bhedāh II hōs om. tāt yathā, prB tad yathā tāyā bhedāh ścau (B "n̄ dī") II **20** σprB mūrchanās callū II h "rīmśati II **21** σ tānā ekona^o, h śīmāg ekāntapācāsi pr tānā te ekona^o II σ tīras tālā for tīro mātrā II σ lagas II In Φ the fourth pāda thus. ity eta śrutimālālakum; in prB ity etat śrutimālālakum II **22** σ yañnām II Φ (transp) et jānām II s om en II Second pāda in σ sat kāvyanī rasūs ca ṣat, pr sādgasya, then one akṣara left free, then σ rāshī netra, B sad āśyām rasū navā; h satsasyām (s ins. en) rāshīm en, Φ satsenūt rāshī navā II **23** s varṇā, Φ varṣā, B (not pi) rājāh for rāṇāh II hσΦprB trimśatī II sΦ bhāṣā. σ bhāvāh, B (not pi) bhāvāś II Fourth pāda in σ mātātvāriṇśatih om̄nāh, hsp̄r devatāvīmśatī (pr adds h̄) smṛtih (h om h̄), B vātrāvīmśatī tātā smṛtih, Φ devatāvīrāṇītās tātā i mātrā II **272. I** h paramasākhyālīkī; Φ paramasākhyādīkam II σ cātāt II Second pāda in hσΦprB gitāmāśānam sūtām smṛtām, s gītāmāśānam sātātā smṛtām, Φ gītām II nāgānām śātām II (om. smṛtām) II After line 1 σΦprB inscr a half Sloka; first pāda σΦprB: nāgām eva jāta pṛkta (h kāstre for pṛkta); second pāda σ σrāyām eva śrutiḥ pṛiyām, Φ Bharatena śrutiṁ śrutiḥ (pr tāu^o for śruti^o) param, h uḍena ca śrutiḥ param II **2** sB om. this line II h gūḍāyāh saha saṅgrātam II σΦpr vṛtāp^o II **2a** B om this line II hσΦpr karne II h surālī II **3** Φ nāgāhātāpīyāpī loke II s param for pṛiyām II σ bāyāte, h devabhaṣā, h deṣyate II **4** σ śuṣṭasnāyurasāsāvīdas, hsp̄r śuṣṭasnāyurasārākālādīt (h sū^o, and "meu" in "sū^o"), pr śuṣṭasnāyūl sārākālādīt, Φ śuṣṭasnāyurasārākālādīt II Fourth pāda in σ tyakta ākṣena Rā^o, pr tyakta T'ryakṣena Rā^o, B Tryakṣam jāyālāha Rā^o, in yāko yuṣṭikās Tryakṣena Rā^o, h pāktas Tryakṣena Rāvānāḥ, Φ pāktas Tyakṣīmī Rāvānāḥ II **5** Φ tām, hōs om. tām; prB bhaginīśwari for tām II prB mātām for mātām II Φ manasāmī for rā^o nī^o II σΦprB om ea II **6** σ mātāka, Φ mām II Φ māly for yady II σ om. tad ahām II sΦprB ins tāvād after ahām II h dvārādeśāsthitāh, σ vṛttidvārāsthitāh, s vṛttidvārāsthitāh, pr vṛttīr, B vṛttīr, prB dvārāsthitāh, Φ vādīdvāsthitāh II hσ kṣetram, pi B kṣetrapam for kṣetrapālūm

- 272, 1 pañcāśityadhim hy etad gitānām ca śatam smṛtam,
 2 suvarnaacitām śuddham gitāṅgaiḥ sakalair yutam ||
 2a dhanyānōṣ jāyate karṇaiḥ uśeṣac chāraḍi sth̄te ||
 3 nānyad gitāt priyam loke devānām api drsyate;
 4 śuṣkasmāyurākhlādāt Tyaksam jagāda Rāvanah ||
 tat katham tvam mām anabhijñam vadasi, nivārayasi ca ?' śrāgāla 6 āha :
 māma, yady evam, tad aham vṛttidūrasthah ksetrapālam 7 avalokayāmi ;

Variants of HIBh, bhΨΠ¹Π²Π³A

17 Π¹Π²Π³ tat for asiy etat || Π¹Π²Π³ kathorasvaram nadasi ||

18 Π¹Π²Π³ tenārthabhramśinā ||

bhA dñg 2, Ψ dñg dñg ||

20 HIBhΨA °rimśati ||

21 bhΨA tānā ekona°, Π¹Π³ tānās ekkona°, Π² tānāś caikkona°; Bh tv enako°
 to1 tv ekona° ||

22 bbΨAΠ¹ sad īsyānī for sad bhedās ca (cp. the reading of s), corr. in Π¹ to
 sad jasyāna, Π² sad jasya ca; Π³ sad gusyāna || HIBh bhedā || Bh sad akhārā rasā
 na ! om ia ||

23 ΨΠ¹Π³ trimśatir, bhAΠ² vimśatir || bh bhāryāś, A bhāvūś || Π¹Π²Π³
 (om tatah) smṛtā, Π¹ vudharh, Π²Π³ budhar ||

272, 1 HIBh °tyadhiķam, in bh corr. by cop. to our reading, A °tyadhekam ||
 HΙ spatpat for hy etad ||

2 bhΨΠ¹Π²Π³ vṛtam, A dṛtam for yutam ||

2a bhΨAΠ¹Π²Π³ om. this line || Bh karne || 3 bh gitavāram or gitā-
 vāram for gitāt priyam, corr. by cop. to gitakarām; Ψ gitadvāram, A Π¹Π²Π³ gitād-
 varam || 4 bhΨΠ¹Π²Π³ °snāyañ arār īśam, A °snāyurāñveśasam || Bh °ravā-
 lhādāt || Fourth pāda in bhΨAΠ¹Π²Π³: rāramje Rāvanah purā (Π¹Π³ purah) ||

5 Bh om tvam || Bh nivārayisi ||

6 bhΨAΠ¹Π²Π³ vṛttidvāradeśasiluh, Bh vṛtipūrudeśasthah (see the corrupt
 reading of HΙ in the text) ||

tvam punah sveechayā gitam kuru !' 8 tathā eanusthitē gardabha uktam-dharo bhūtvā śabdāyitum ārabdhah tataḥ 9 kṣetrapākṣitā rāśabhaśabdaṁ śrutvā krodhād dantān dantaiḥ pī 10 dayantu lagudam uddiṣya dhārvitā sametya ca tāvat tā 11 dituh, yāvad bhūmiprsthe patitāḥ tataś ca sacchidrolūkkalām gale 12 baddhvā kṣetrapālāḥ suptāḥ. rāśabho 'pi jaṭasvabhū-vagatavedanah 13 kṣaṇenābhyyutthitah. uktam ca.

Variants of hōsprBΦ.

7 h om. sveechayā ॥ 8 hōsprB tathānusthitē (B °sthī°) ॥ After tathānusthitē σ tadyutam ākaranya tato lakutam utpādyā pradhārītah (I 10), s rāśabhaśabdaṁ ākaranya kṣetrapāḥ krodhā duntān lagudam udyamya pradhāvitaḥ (I 10), h uktam-dhararikritum ārabdhah ॥ tato rāśabhaśabdaṁ sāmākāranya kṣetrapālā krodhānudattāvaya lakutam udyamya pradhāvitaḥ, Φ uktam-dhararikritum ārabdhah ॥ tato rāśabhaśabdaṁ sāmākāranya kṣetrapālā krodhā damtāś carvrayan lagudahastah pradhāvitaḥ (I 10), prB rāśabhaśabdaṁ ākaranya kṣetrapāḥ (pr adds I) krodhālālā duntān gluvisayan pradhāvitaḥ (pr °to, om. I; II 10, 11), yāvud rāśabho dr̄cas (pr hrstah I) tūvāl (pr tāpat) lakutapra-hāris tālhā hato yathā pītālīto bhūpītē (pr °te) patitah (pr om h, I, 11) ॥ 10 h samastakena for sametya ॥ sΦ om. ca after sametya ॥ Φ h pītālīto ॥ 11 σ bhāmāu, Φ bhāmāu, h bhūpītē, s bhūpītēh ॥ Φ patitah ॥ prB tatas ca sacchidrolūkkale bāddvā (pr bādhvā) gato mīrso (B om mīrso) bhūyo (pr adds I) pr (12) prasuptah; σ tato grīvāyām udūsalān bādhvā bhūyo 'pr (12) prasuptah, s tataḥ suchidrodūkkhalā vaddha gatāmaro bhūyoy (12) suptah; h tataḥ cshidro-dūṣalām vārdhā kṣetrikah prasuptah, Φ tatas ca tacchirodkūntūtūrālām gale bādhvā (12) kṣetrikah prasuptah ॥ 12 Φ om 'pr after rāśabho ॥ s svajā-tīsvabhāvām gatavedanāt, σ svajātīsvabhāvās kṣaṇenābhyyutthitah, h svajātīpītībhāvād gatavedana kṣa°, prB svajātīsvabhāvād (pr °pītībhā° for °svabhā°) gativedanah (pr °tāvā° for °tāv°) kṣa°; Φ jītīsvabhāvād gativedanām kṣaṇena utthituh ॥ 13 σs om. uktam ca ॥ 14 Φ sārameyasvarāśvānām, σB sīvāneyasya dāsasya, pr sārā-mayasya uśvāsya, h sārameyasya dāsasya ॥ s iśesyatāḥ ॥ Bpr iśesahasya viśvāsah (pr °nah) ॥ 15 h pati, s parajo ॥ hs ḡjanita ॥ 16 σ tatas ca rāśabho pr tad evōdūṣalam ādāya vṛttim cūrṇayitvā pa° ā°, s tatodēvōdūṣalam, Φ tatas ca deva udūkhālāmm, then sΦ with σ (only s vrtim), prB tatas tam evōlūkkalām (pr °ṣa° for °kha°) ādāya vṛtīm (pr vrtim) cūrṇayitvā (pr °rṇna°) palāyitvā pa°; h tathā ca ॥ tad evōdūṣalam ādāya vṛtīm bhūrṇayitvā pa° āravdhah ॥ 17 hōspr etasmīno °, prB atrāntare ॥ hōsprB ms. 'pi after śrgālo ॥ hōsprB dūrād eva (pr adds m) tam dr̄stva (s dr̄stam) sāśmitam (h savismitam) (18) āha ॥ (19) sādhu mātula, spr gītē (21)ēti, σΦB gītēna mayā prokto (Φ yākto for mōkto) 'pi na sthītāḥ, h gītēna nūvārito na mayā sthītāḥ, om. the second part of the stoka, 20 σΦB spūrvo 'yam maṇīt baddhāḥ ॥ (B om I) samprāptam gitālakṣaṇam (B °nam) ॥

14 sārameyakhañśvānām, gardabhasya viśesataḥ,

15 multūrtat paraṭa na syāt prahārajanitā vyathā.

16 tataś ca ^{ritim} bhunktiā lanthastham uññhalum udāya palāyitum 17 ārabdhah, asminn antare śrgālo dūrāt tam aravoky 18 ēlam urāca. 19 'sādhu, mātula, git' 21 ēti.

Variants of HIBh, bhΨ II¹II²II³A

8 bhΨ II¹II²II³ *tathānustite*, A *tathā* (corr. by cop. from *tethā*) *anuṣṭite* u
A bhūyī || II¹II²II³ *sabdayitum* || 9 bhΨA II¹II²II³ *kṣetrapālā* || Bh *tataḥ*
kṣetrarākṣakārās tat śabdam || bhΨA *rāśabhuśabdum* || bhΨ II¹II²II³ *samā-*
karṇya, A śrutvā *samākarṇya* || bhΨ *dāntair* || ΨA *mṛiḍayamto*, bh *mṛiḍ-*
ayamto, II¹II²II³ *nīṛiḍayamto* ||

10 II² *laluyam* || bhΨBh *udiyamya*, A *udiyasya*, II¹II²II³ *udgihya* for *uddiṣya* u
bhΨA II¹II³ *pradhāvitāḥ*, II² *pradhāvītā* || bhΨA II¹II²II³ *pratādito* || 11 A
yāra *uññprste ya* (*ya* del. again) || II¹II² bhūprste, corr. in II³ to bhūpraste, which is
the reading of II¹ || 11 I *sacchidrolūsalam*, bh *sacchidroduśalam*; Ψ *sacchidodūsalam*,
A *sacchidraudūsalām*, corr. to ^olam, II¹II²II³ *sauhīdrām uññhalum* ||

12 II¹ *budhāḥ* || II¹ *kṣetrāpālāḥ* || II¹II²II³ *prasuptāḥ* || bhΨ II¹II³ *sva-*
jātiśvabhāvayutvedanāḥ, A *svajātiśvabhāvāvagatuvedanāḥ*, II² *svajātīyagatusvabhā-*
vavedanāḥ ||

13 II¹II²II³ *kṣanenāpy utthitah* || 14 Bh ^o*kharāśvānām*, corr. by cop. from
^o*kharāśvānām*, bhΨA ^o*kharāśvasya* || II¹ *sārameyasya cāśvasya*, corr. from other
akṣaras, the last of which being *śvānām*; II² *sārameyasya cāśasyam*, II³ *sāra-*
me�asya vāśasya || 15 bh *prajārajanitā*, A *prahārajanitavyethā* || 16 HI
vṛtīm || III *uññalam* || bhΨA II¹II²II³ *tataś ca tam evōdūśalam* (A *eva uññ-*
salām), in II³ corr. to *evōdūkhalam* (which is the reading of II²II³) *ādāya vṛttim*
(II¹II³ *vṛtīm*) *cūrṇayitvā pa° ā°* || 17 bhΨA II¹II²II³ *etasmina* || Bh *dūrattar*
for *dūrāt* || Bh *gītenēti* || bhΨA II¹II²II³ *śr° dūrād eva tam* (II¹II²II³ *enam* for
eva etum) *dṛṣtvā sasmitam* (A *sasmitātam*) (18) *uññam āha* || (19) *sādhu mātula*
gitena vārito na mayā sthitāḥ | (20) *apūrvo 'yam maṇir baddhaḥ* (A *baddho*)
samprāptam *gītalakṣaṇam* ||

21 bhΨA add. *iti* || Ψ adds *kathā 6* ||

From the specimen just given it appears that in not a few cases Bh comes nearer to the text of the Hamburg MSS. than Bh^HI^HII^HA. But in some of these cases Bh and the Hamburg MSS. are *decidedly* wrong, viz. 271, 13 16.23 (a gross *chandobhang*), 272, 2a (an interpolated half sloka), 6 (the reading of Bh being a corruption of that of H1, and that of H1 being an obvious corruption of that of bh^HA^HI^HA). Besides, in 271, 11 BhH1 read *nam* for *na*, as apparently some previous copyist, who did not understand the wording, thought *sablaunādīnay* to be the adjective neuter. But as H^HI^HII^H have the same blunder, this case is not conclusive.

These are serious mistakes which Pūrnabhadrā, who tells us that he has corrected the text गुरुणादरेण (289, 29), is not likely to have overlooked. It is true that in some cases he *has* taken over blunders from his sources.¹ But these cases are comparatively rare. And not only in the few lines of our specimen, but in the whole text of book V, Bh has many mistakes in common with both of the Hamburg MSS. or else with one of them. Cf. our variants at 264, 6 14.24, 266, 10 (H1 blunder, *rennatecharajah*, Bh wrong correction thereof, *rennatswājah*)—269, 22 (*paliyanarisayah* BhH and *yalāśayuṇ* BhH1), 272, 22 (the number of the preceding tale being inserted in a wrong place)—275, 10 (same gap in BhH, corrected in I). 277, 3 15 17 (wrongly corrected in I). 278, 8 (BhH1 *vayam* for *ranam*, but *vayam* must be the original reading, as it forms the contrast to *graham*; cf. also 278, 14)—279, 11 (original reading *vyathā*, as in our text, Bh corrupted to *vyatā*; H1—a correction of this corruption based on the end of the fourth pāda—*tathā*). 280, 20 (*ko'pi* for *kum* *api*, h also has this blunder!). 281, 9 (our text: *trṣṇātātu*; corruption in Bh: *trṣṇikātu*; correction thereof in H1 *trṣṇā* [I *trṣṇau*] *Lāpi*). 12 (*deva* for *yena*, which is necessitated by the construction). 14 (BhH) 282, 4 (our text: *hataḥ satruḥ*, H1 corruption *hataḥ satrum*, corruptions thereof in Bh and I, Bh *hataḥsatrum*, I: *hataḥ satru*) 6 (same gap in BhH1). 283, 13 (*asvamadhyastho*, corrupted to *madhyastho* in the archetype of BhH1; this is corrupted to *madhyasthūm* in H1, and wrongly corrected to *madhyasthām* in I). 284, 12 (BhH "gati", H1 "gati", for "mātr"). 285, 21 (BhH1 *anuddhānaḥ*; but cf. 286, 5).

If Pūrnabhadrā had not been aware of all these gross blunders, he must indeed have been a blind man or a मूर्खचूडामणि. Certainly no such man would have been entrusted with the revision of an old celebrated work by

¹ See above, p. 80 f.

² Simpl. MS. h has a compound "*māhāmānsāvika*" *ayasādhukavṛtīṇabhiḥtīnām*, but it adds *ekatamah*!!

³ As to Viñāvatsa, cf. Speyer, Studies about the Kathāsaritsāgara, Amsterdam, 1908, p. 5.

a minister¹ Hence we must conclude that, in the fifth book, not Bh, but the bhΨ-class has preserved the genuine text of Pūrnabhadra, and that the text given in Bh is a copy of some old MS. belonging to the H-class of the *textus simplicior*.

This view is corroborated by the fact that many—and always good—readings, in which bhΨ deviate from the Hamburg MSS., are to be found in the σ-class of the *textus simplicior*. Hence we may conclude that Pūrnabhadra used at the same time MSS. of both the H- and σ-classes, preferring in most cases the H-class²

The wording of the *textus simplicior* as contained in Bh's fifth book is of a high critical interest. In 1902, when I was not yet aware of the true nature of this part of Bh, though I saw that Bh HI formed a clearly distinct group of MSS.,³ I thought it probable that the stories V, xv, xvi (Buhler and HI) did not originally belong to the *textus simplicior*, though they stand in all the MSS. of this recension I had, and have up to this day, examined.⁴ Now these two stories are missing in Bh. This shows that my view in this respect was correct.

As in the fifth book Pūrnabhadra follows the *textus simplicior* much more closely than in the rest of his work, I give the complete variants from Bh for this book from 260, 2 onwards. The beginning of the fifth book unfortunately is lost in Bh.

§ 7. Books I to III in Manuscripts Bh and Φ.

In order to show the relation between Bh and Φ in that part of the two MSS. which contains Pūrnabhadra's text, I give their readings, and nearly all of their even insignificant blunders, from the beginning of book II, p. 126, to p. 134, 23 inclusive. It will be seen that Φ cannot go back, in this part of the text, to Bh. Both Bh and Φ must go back to some previous MS. Cp. Variants 127, 11.14.26. 128, s (here it is evident from Φ's reading that, at the time when the source of Φ was copied, a small bit of the vowel under स was still visible in the original); 128, 7.12 (where the difference between the readings of Bh and Φ must go back to some marginal addition); 128, 19.30; 129, 19, 131, 89.10 (the interesting interpolation of द्विजदिगंबराणां inserted only in Bh in due order); 132, s

¹ See *prāśasti*, 289, 18.

² See our parallel Specimens I to III. There, indeed, nearly all the text of Pūrnabhadra's recension is to be found in III, or Kielhorn-Buhler and h where he follows the *textus simplicior*.

³ Berichte der kgl. Sachs. Ges. der Wissenschaften, phil.-hist. Kl. 1902, p. 68.

⁴ 1 c., p. 68 f.

(Φ's reading more correct than Bh's, the case being such that no copyist would have been aware of Bh's blunder)

The fragment of Pūṇabhadra's text which forms the stock of books I to III in BhΦ, does not contain the *genuine* wording, but an *adulterated* one. In very numerous cases, words have been transposed, omitted, or replaced by synonyms, without any evident reason, and other texts, especially the *textus simplicior*, have been compared by the reviser to whom Bh's text goes back. This occasionally causes disorder. For instance,

Discussion illustrated by text of Tale I, xiii, Lion's retainers
outwit cobra.

In the following parallel texts, the words taken into the text of Bh from the *textus simplicior* are set in *italics* in the columns of Bh and BL.

Our text p. 75, 18

Bh (exactly as in the MS.)

18 bahavah panditah kundrah sarve m̄yopajivinah |
19 kuryoh kriyam akriyam vā, utro kākñdayo yathā ||
20 Damanaḥ ūha l̄ kālām cātāt | so 'nānit |
22 asti kāśmīrēṇa vagate iṇḍikā Sāgaralatī
nāma | sa utrasūtam 23 hākumūlyacelakāṇya
bhṛtvā kāsyāpścūd dīśi prasthitah | atha tasya
24 Viñkatanāmōstro 'tibhūrona nāpiato vistāta-
sārāṅgo nāscitah 25 pitih | tato vanik ce-
lakelbarām anyesdūtreu 'tibhūrya kṣupt-
vā 26 'aranyābhūmir iyam visamā, nāmin
sthāne na Salayate sthūlum' 27 iti Viñkata
vihāya prasthitah | i tisnumī ca sārthavā-
he gate Viñkatah 28 ānākh ūnākh 'imcarāñ
śāspum llakṣayitum śubhdhah | evam asau
76, 1 kātiप्रयाव एवोभ्यु लकृवन सम-
वित्त | tasmī ca vane Madotkaṭo 2 nāmī-
śīnākh pratiwasati sma | tasyānuca dī-
piviyasagomāyavah | 3 atha tais tad vanam
bhramedbhūr dṛṣṭah sārthavāparibhṛ-
tah sa uṣṭrah | 4 tam cāvīñātāpūrvārūpam
hāyajanakam dṛṣṭva śīnākh prastavān |
idam 5 apūrvam satīvam iha vane pr-
obhyatām | kas tvam asi | tato 6 'vagataśatirā-
rtho vāyaso 'bravīt | ustro 'yam loke pra-
klyātanāmā | 7 tatah smihena prasthī | bhoh,
katas tvam iha | tena cātmēno yathā-Bṛhati-
yogaḥ sārthavāhāt samākhyātah | &c.

val er ik pmañilöki kündra se ve mäçopapvinh
kuryun kelyan uktarla un vñ nadre kük idavo yath
Danauan i alia ll katheri etid il so vrivit il
astu kasmimul negara v ipoh. Sugut nihala,
nëna l ea ushakot im hubunmulyari e Indonesia
kétpur k ergamet dñia prwabali h i alia tawyn
Vikatanañu metro kñdhua na putito viññat-
sarsamgo mñcada patihal l lato vanh e
lakadibaran angsu uñdecau vññhinga k, ipb-
rñ vanqyghñlñrñ ñam visama kñdin
stuhne na Salayale sduatun ih Vikatana
vññhinga prwabali h kremiñ ñihala e
he gate Vikatani kñdhua ñekarha vññhinga supenta
kñpam blakteayutun trædhyati l ova en nau
kasiqyan evulohobur vrivala di ga-
vrtih l tasumpa ea vanh

kudānt lair vān dutch
 paribhramanavārūdha sānbhādha vāstha Krishnadasa
 ustho dīkṣitāttha śāṅkhāttha il uho apurāvā ilu
 tu gāyatrim | kīm obul arṇavatam
 grāmyam vā latā sentra vīyasañ abu || bhuśu
 grāmyāyan astranāmo jīvitañ sasab | dura
 bhavyatāt vāyāpādyatām vīyasañ || vā
 gihva agitām hanum | vātan eci ||
 grāme subhām apu prāptām vīyālām vānterām |
 yo hanyāt tusya pāgām sāghe chātār vāhna vāghāt

in the following four parallel texts of our Tale I, xiii (Lion's retainers outwit camel), Pūrnabhadra follows Śār. β, i.e. the secondary recension of the Tantrikhyāyīka, with an enlargement at the beginning of the story, in which our author, following the beginning of the frame-story of book I, narrates how the camel came to the forest. Bh has this selfsame beginning; but from 76, 3 onward, this MS. copies a textus *simplior* of our story. The consequence of this awkward contamination is a double one; (1) the camel is *twice* introduced into the story, and (2) it bears *two different names* in the different parts of our tale. In the beginning it is called *Fikta* with Pūrnabhadra's text, whereas in the subsequent part of the fable its name is *Kṛdkanṭa* as in the textus *simplior*.

Sāmī MSS. (Text exactly according to II;
in the footnotes readings of I).

bahavah pānditih kālīt¹ sārvo māṇopajivinah²
kuryu³ kātyam alī dīram⁴ u. de kākādayo yathā⁵
Dāmavāna īha⁶ kākālīm⁷ tat⁸ pūrvit⁹

Śār. β.

bahavah pānditih kṣeṭrīs sārvo māṇopajivinah¹
kuryu² dōau adosam vā uatre kākādayo yathā³
Dāmavāna īha⁴ kākālīm⁵ tat⁶ pūrvit⁷

semī⁸ kāśmīrīśād vānīldeśā⁹ Maletkīte nāma
simhāḥ pratiwasati śīva¹⁰ | tasya cīmacerālī anyepi dvī-
pīvāyāsaugomīyavāh¹¹ semī¹² īha¹³ kālīt¹⁴ tair līlās tato
bhārīnādīlīlī¹⁵ nārīlīlī bhārīlīlī¹⁶ Bīrāmīnālīlī¹⁷ nāmālīlī¹⁸
arīlīlī¹⁹ alīt²⁰ vīlīlī īha²¹ | alīt²² apītīlīlī²³ vīlīlī²⁴
tat pūrvītīlīlī²⁵ kīm ayāu īrānīlīlī²⁶ vī
grāmyo rīlī²⁷ | tat grītīlīlī²⁸ māyālīlī²⁹ īha³⁰ | vīlīlīlī³¹
grāmyogoyam³² vīlīlīlī³³ gīlīlīlī³⁴ sāt³⁵ tāt³⁶
bhījyās³⁷ cu³⁸ grāmyālīlī³⁹ tīlīlī⁴⁰ alīlī⁴¹ vīlīlī⁴² vīlīlī⁴³
grāmyāt⁴⁴ hāmī⁴⁵ tīlīlī⁴⁶ vīlīlī⁴⁷ cu⁴⁸
grīt⁴⁹ vīlīlī⁵⁰ apī⁵¹ grāmyāt⁵² vīlīlī⁵³ vīlīlī⁵⁴ vīlīlī⁵⁵
yo hāmī⁵⁶ tasya pīrāy⁵⁷ vīlīlī⁵⁸ | tīlīlī⁵⁹ vīlīlī⁶⁰ vīlīlī⁶¹

astī, kāśmīrīśād vānīldeśē Madotkāto nāma
simhāḥ pratiwasati emā¹ | tasya cīmacerālīs trayāḥ pītāśīno dvi-
pīvāyāsaugomīyavāh² | alīt³ tair
bhārīnādīlīlī dīrasā sārītāvāparībbras-
ta⁴ vīlīlī⁵ | tām cījītāpīrāvārūpām
hāsyajanūmā dīrasā⁶ simhāḥ pītāvān⁷
vīlīlī⁸ vīlīlī⁹ vīlīlī¹⁰ vīlīlī¹¹ vīlīlī¹²
vīlīlī¹³ vīlīlī¹⁴ vīlīlī¹⁵ vīlīlī¹⁶ vīlīlī¹⁷
vīlīlī¹⁸ vīlīlī¹⁹ vīlīlī²⁰ vīlīlī²¹ vīlīlī²²
vīlīlī²³ vīlīlī²⁴ vīlīlī²⁵ vīlīlī²⁶ vīlīlī²⁷
vīlīlī²⁸ vīlīlī²⁹ vīlīlī³⁰ vīlīlī³¹ vīlīlī³²
vīlīlī³³ vīlīlī³⁴ vīlīlī³⁵ vīlīlī³⁶ vīlīlī³⁷
vīlīlī³⁸ vīlīlī³⁹ vīlīlī⁴⁰ vīlīlī⁴¹ vīlīlī⁴²
vīlīlī⁴³ vīlīlī⁴⁴ vīlīlī⁴⁵ vīlīlī⁴⁶ vīlīlī⁴⁷
vīlīlī⁴⁸ vīlīlī⁴⁹ vīlīlī⁵⁰ vīlīlī⁵¹ vīlīlī⁵²
vīlīlī⁵³ vīlīlī⁵⁴ vīlīlī⁵⁵ vīlīlī⁵⁶ vīlīlī⁵⁷
vīlīlī⁵⁸ vīlīlī⁵⁹ vīlīlī⁶⁰ vīlīlī⁶¹

¹ I kāndīlī, om. dāndā || ² I māṇopajivinah || ³ I kuryuh || ⁴ I om. dāndā || ⁵ I sōbrātī,
om. dāndā || ⁶ I astī || ⁷ I vīlīlī¹ || ⁸ I dīrīpīmī² || ⁹ I vīlīlī³ || ¹⁰ I vīlīlī⁴ || ¹¹ I Kṛthā ||
¹² I dīrīlī dāndā || ¹³ I vīlīlī⁵ || ¹⁴ I tātīlī⁶ || ¹⁵ I vīlīlī⁷ || ¹⁶ I vīlīlī⁸ || ¹⁷ I om. dāndā ||
¹⁸ I double dāndā || ¹⁹ I māṇopajivinah with following dāndā || ²⁰ I vīlīlī⁹ ||

In the Tale II, vi, the two genii *Karmān* and *Karīr* are confused, p. 157, 21 and 24, but in the second place Bh reads *Karīr* for *Karmān*, and in the following part of the story the mistake is not maintained.

In 49, 14 the reviser shows his pāndityam inasmuch as, after उत्ते च, he inserts कालिदासि शाकुंतले नाटके (see Variants). But his pāndityam did not prevent him from believing that tortoises are covered with hair, for in 170, 10 he makes शिरःकंठकेशान्वर्हन् कुर्वाणस्¹ out of शरद्धुटकुशावसर्हन् कुर्वाणस्². And again, his pāndityam abandons him in 218, 12, where bhΦ write अहो विलृप्ति³। अहो विलृप्ति⁴। Pūrnabhadra here observes with his source Śārīrī the rule laid down by Pāṇini in his sūtra viii, 2, 84. द्वूराद्युते च, i.e. '(Pluti takes place) also in calling from अति' This sūtra was unknown to our reviser who, knowing that the figure २ is frequently used in the MSS. to imply repetition (ex. भी२ for भी भी), and not seeing why this sentence was put twice in the text, writes it only once in this form: अहो विलृप्ति विलृप्ति इत्युक्ता, &c.⁵

Evidently this reviser used still other sources than the *textus simplicior*. For after the kathāsamgraha⁶ stanza 125, 30 he adds

न नीचजनसंसर्गान्वरो भद्राणि पश्यति ।
वृथसिंहभवा प्रीतिर्बनुकेभ विनाशिता

विति द्वाचिशितमी (!) कथा। As to this stanza, see our 'Variants'. It is not the only one which has been interpolated in this revision.

A comparison of the other MSS. of Pūrnabhadra's text with his main sources, viz. the *textus simplicior* and the *Tantrākhyāyika*, shows that the numerous deviations of BhΦ from our text go back not to the author, but to one of those awkward revisers who, in India, have so frequently destroyed the works of the poets. The text of BhΦ is much more disfigured than that of A. Still the archetype of Bh must have flowed from a MS. whose text came very near to that contained in BhΨA. For in books I to III Bh has numerous mistakes in common with these MSS., or wrong corrections of their blunders. Up. 9, 26; 10, 2; 11, 22; 13, 16; 18, 11; 28, 10, 35, 18 (wrong correction); 42, 8; 43, 4, 44, 6; 59, 3; 60, 30; 62, 1 (MS. A correct); 64, 3; 69, 3; 74, 8, 17; 83, 6, 93, 9, 96, 10, 99, 5, 6, 11; 101, 12; 119, 21; 121, 7; 122, 12; 123, 12, 131, 18, 132, 12 (wrong

¹ So BhΦ

² But cp. Variants

³ Our text spells विलृप्ति with Bohdhangk in his second edition of Pāṇini

⁴ MS. A reads अहो विलृप्ति। अहो (!) विलृप्ति। taking ः for an old-fashioned form of त्.

⁵ This expression is to be found in Merutunga's *Prabandhaśintamani* (Bombay, 1888), p. 25.

correction), 136, 4; 138, 13; 143, 24; 145, 21, 147, 2, 152, 10, 154, 16 (wrong correction), 161, 2; 162, 13, 163, 1; (see Variants); 170, 20 (wrong correction), 179, 18; 180, 1; 186, 4, 192, 23, 193, 9; 203, 6; 204, 5; 211, 21, 212, 22 (wrong correction)

There can be no doubt that Bh, in its Pūrabhadra part, contains a very much adulterated text. Nevertheless, it has right readings in some places where bhΨ are defective. Cf. Variants on 33, 12.15.21 (cp. Sar. A 39 to A 40). This passage is not to be found in the *textus simplicior*; 49, 16; 83, 2; 86, 11, 102, 10; 55, 10, 66, 20; 71, 10; 79, 12, 80, 5, 83, 2; 132, 27; 155, 8, 156, 15; 172, 22; 183, 6, 187, 10; 193, 2; 194, 19; 197, 10; 214, 21, 220, 2.

A great number of these passages contain trifling cases. Only in 33, 21 all our MSS have a gap, which Bh—and KL²Mu²—evidently fill in correctly. Our restoration of this passage is based on the consideration that the copyist's eye probably skipped from a first प्रगतकः (l. 22) to a second प्रगतकः, such aberrations being the most frequent causes of gaps. If this view is correct, all these MSS. must have filled in this gap from some other MS., for they omit the first प्रगतकः.

As in the case of A, it is not to be made out with certainty whether the Pūrabhadra fragment contained in BhΨ goes back to some MS. older than the archetype of bhΨ, or whether the right readings in BhΨ in places where bhΨ are wrong, are due to revision. At any rate the blunders which BhΨ have in common with bhΨ, show that such a MS. could not have been *much* older than the archetype of bhΨ.

Our parallel Specimens I to IV show that the text has undergone many alterations in Bh. It is true that in some cases Bh goes with either the Hamburg MSS. or the Tantrākhyāyika against bhΨ. But none of these cases is such that we *must* conclude that BhΨ have flowed from some more original archetype than bhΨ. In Specimen I, l. 151, e.g., Bh has the same blunder as bhΨA, viz. मूर्मि for मूर्मी. This blunder evidently goes back to a misreading of मूर्मी at the end of the pāda. The copyist of the archetype of BhΨA.BhΨ took the second *au*-stroke for a *danda*, and misread मि as फि. In the same specimen Bh inserts ए in l. 45, makes चयन्ते out of सचयात् in l. 60, and omits ए in l. 136; in all these three cases he destroys the metre. In this specimen the cases are especially frequent in which Bh goes with the Hamburg MSS. against bhΨA. But it is quite certain here that these coincidences are due to the collation of some copy of the *textus simplicior*.

In line 113 ff. our parallel texts run as follows:

H I	athavā so'tra	तद् विश्वासस्थाने चतुराः सासकान् अता धृत्या
h	athavā yadi so'tra	तद् विश्वासस्थाने चतुराः सासकान् अता धृत्या
Kielh	athā yadi so'tra	तद् विश्वासस्थाने चतुराः सासकान् अता धृत्या
Pūrṇ.		<i>tatas</i>
Bh	atha yady आसु इहराजा, tad	विश्वासस्थाने चतुराः सासकान् धृत्या ततः
H I	tam अहुया drutataram	अग्रेष्ठः; येन याह कासेद द्वयोः माध्यो
h	tam अहुय-	अग्रेष्ठः; येन याह कासेद द्वाल्क्याम् माध्याम्
Kielh	tam अहुया drutataram	अग्रेष्ठः, येन द्वयोः माध्याम् याह कासेद
Pūrṇ.	tam अहुया drutam	अग्रेष्ठः; येन याह कासेद द्वयोः माध्याम्
Bh	tam अहुया drutam	अग्रेष्ठः, येन याह कासेद द्वयोः माध्याम्

H I	rājā,	sa sarvān	etān	bhaktayiniyati
h	rājā bhavisyati, sa sarvān	etān	bhaktayisyaatā.	
Kielh	parākramena rājā bhavisyati, sa sarvān	etān	bhaktayisyaatā	
Für	parākramena rājā bhavisyati, sa sarvān eva etān migān	Ih	bhaktayisyaatā	
Bh	parākramena rājā bhavisyati, sa sarvān avatā etān migān bhaktayisyaatā			

The sentence *tat*, &c (IIIh), or *tato*, &c. (Kiellh.), is grammatically incorrect, inasmuch as the subject of *dhrīvā* is the lion, and that of *ākāya* the hare. Pūrnabhadra, for this reason and for a reason which we shall consider hereafter, deletes the words *ākāvā*, &c. But it is quite clear that his *tatas* corresponds to the *tat* (IIIh) or the *tato* (Kiellh.) which in these sources begins the apodosis. The author of Bh's archetype must have had before him Pūrnabhadra's text as given in bhΨA, but besides he must have compared some MS. of the *toxins simplicior*. For in his wording, the apodosis is twice introduced, first by *tat*, as in IIIh, and secondly by *tatas*, as in Pūrnabhadra (and in Kiellhorn's text). This faulty construction can only be explained by the supposition that the author of Bh's archetype was not aware of the fact that in Pūrnabhadra's text *tatas* corresponded to *tat* of the *toxins simplicior*, which he had before him, and that he only saw that in this text there were some more words (*aīha* to *dhrīvā*), which accordingly he inserted, without reflecting, before Pūrnabhadra's *tatas*.

As to the purport of our passage, I cannot believe that the text of the σ-class is here more original than that of HJ. The wording of the Hamburg MSS. means: Bhāsukaka is an usurper. Or else, if he is indeed the legitimate king, let him come, in order that that one of both of us who is the legitimate ruler may eat all the animals. This passage lacks wit, for evidently there is nobody to decide as to the lawfulness of the kingship of the two lions. The σ-class as represented by Kiehorn's text improves the sense, saying that the usurper proposes a *single combat*.¹

¹ But the single combat is not even mentioned in the old MS. h of the *o-*class which only has the future tense *bharisyate* with Kielhorn.

in order to decide who, *in the future*, shall be the king of the forest. Accordingly Pūrnabhadrā deletes the words *atharvī*, &c., which contain a conditional acknowledgement of the lawfulness of Mandamati's *rājatvam*.

Nobody will doubt that the reading of Bh is a contamination of Pūrnabhadrā's genuine text and of the *textus simplicior*. Here, as in the case treated above, p. 68 f., the interpolator was not clever enough to avoid the traces of his activity. In the first case, he preserved the camel's two differing names from both the sources which he contaminated; in our passage, he preserved, from these different sources, two different words—*tad* and *tatva*—which, though differing, correspond to one another.

Although these cases, taken with many others which of course I cannot treat here, have fully convinced me that Bh does not go back to an archetype independent of that of BhΦA, I give nevertheless the readings of this MS. throughout from the beginning of page 126 to 134, 23 inclusive, and for the passages marked with an asterisk in books I to III inclusive, and quote Bh occasionally in some other places.

Of book IV, Bh has only the text from the beginning (p. 228) to *tathā 21* (inclusive), p. 244, 10. In order to show the difference between Bh and Φ in this book, I give the complete variants of these two MSS. from the beginning of IV to p. 229, 17. From 229, 17 to 244, 10 the readings of Bh are given only in the passages marked with an asterisk. The readings of Φ I have neglected altogether.

Chapter IV. Principles which guided the editor in the construction of the text.

§ 1. Basis of the text of our edition.

INDIA is the 'classical' country of interpolation and adulteration of texts. The more celebrated a work became, the more it was disfigured by copyists and revisers. Not even texts which, like the Mahābhārata, are held to be sacred, have escaped this lot. A work so widely spread as the Pāncatantra in its numerous recensions has undergone the most important changes in respect of its wording and of its contents, and that continuously, even to our own time. New editions quite different from the old work were prepared, and these new editions, after some time, were compared with older ones and melted together with them into new texts. In Pūrnabhadrā's time there existed several redactions of this work, and Pūrnabhadrā was well aware of the fact that none of them contained any

longer the text as written down by the *ādyaḥārī*. In revising what had grown in the course of time to be a 'whole Śāstra', he collected the different recensions and contaminated them, as shown above, not without inserting new materials.

This was the Hindu manner of philological work, which to our days prevails amongst the old style pandits. European scholarship has arrived at other methods. Whereas a Hindu wants before everything else a most readable text, we want a text that comes as near as possible to the wording of the author himself. But when Kosegarten gave the first edition of the Pañcatantra, he followed not the European, but the Hindu manner of proceeding. Instead of separating the various recensions of the work which he was editing, he contaminated them, with what result has been shown above, p. 44 ff.

On p. ix of his edition of the *textus simplicior* he says: 'Itum editio ornatici, au simplicior, sit habenda vetustior, vel primus Paul-chalantri famae propinquior de ea re sententiam ferre certam non ideo, magis perspectum hoc habebunt posteri. . . . Si quid video, editio ornata, quanquam in eam p̄gam recentiora multa recepta esse crediderim, in universum ad antiquam libri formam proprius accedit, propter eaque cum libro Kalilae magis quam altera conuenit. In editionis meae volume hoc primo scriptura potissimum (!) ad editionem simplicioram accommodata est, quoniam codices H.I.L. qui mihi obtigerunt prius, illam editionem exhibent, eoque factum est, ut ad eam primam ex illis codicibus erundam me applicarem. Qui codices ubi minus vitiosi vel minili esse mihi videbantur (!), ex ceteris meliora vel pleniora supplevi (Hence he gives in books III and IV a disfigured 'textus ornatus', imagining the text of the Hamburg MSS. to be mutilated in them.) . . . Versiculos nequa minus multos (!), ut lectores critici eorum, quos aut retinendos, aut eradicandos esse censeant, ipsi instituere possint delectum?' An editor who renounces the critical examination of the text which he is editing to his readers instead of taking this duty upon himself, should abstain from editing altogether.

Translators who followed Kosegarten propagated the error about the true form of the Pañcatantra among all the philologists and folklorists who were forced to base their research on translations. The Hindu editors, in reprinting Kosegarten's text, not without new alterations and additions, settled the opinion amongst Indianists that on the whole Kosegarten's text corresponded to the MSS. of this work. The only edition of the *textus simplicior* which has been prepared in a critical spirit is that of Kielhorn and Buhler. Though of course this school-book is not a critical edition in the stricter sense of the word, it offers to us

the corrected text of one single MS., namely, of one which belongs to the σ -class of the MSS. of the *textus simplicior*.¹

Kosegarten's publication of a small portion of the *textus ornatus*, i.e. of Pūrnabhadrā's recension, is as uncritical as his edition of the *textus simplicior*. I need not expatiate here on this topic, as any one can easily compare Kosegarten's text with our text and with our variants as well as with the other recensions of the Pañcatantra. I point out only the fact that the characteristic passage 4 21 to 5,2 is missing in Kosegarten's text.

That texts like those of Kosegarten are not only *useless* (this negatively), but also (this positively) a *great and effectual obstruction to the progress of philological and historical research*, is a fact that no one is now likely to deny. Hence my first aim was to clear up the following questions:—

- (1) How many different recensions of the Pañcatantra are still existing?
- (2) In what genetic relations do these recensions stand to one another?
- (3) Which MSS. are the most faithful representatives of their respective recensions?

The pedigree of the old Pañcatantra recensions down to that of Pūrnabhadrā has been established in the Introduction to my edition of the Southern Pañcatantra. It is also given at the beginning of this volume, p. 5. The Southern Pañcatantra and the Tantrikhyāyika are critically edited. The genetic relations existing between the old Pañcatantra texts are minutely studied in the Introduction to my translation of the Tantrikhyāyika. Moreover, I have shown that Pūrnabhadrā based his text mainly on the secondary recension of the Tantrikhyāyika (Sār. β), and on the *textus simplicior* which, as our parallel Specimens show, he used in MSS. of both the H- and the σ -class.

Now I have examined all the available MSS. of the Jaina recensions of the Pañcatantra. All the MSS. of Pūrnabhadrā's recension had to be classed roughly under two heads, the *original* class, and the *mixed* class.

To the former class I allot those MSS. which are most consistent at the same time with the Tantrikhyāyika and with the *textus simplicior*, but do not share the provable interpolations of the latter. To the second class belong all the other MSS. The MSS. of the mixed class based on Pūrnabhadrā's text show with especial frequency interpolations from MSS. of the *textus simplicior* and contaminations with them. Other mixed MSS. are based on the *textus simplicior* and contaminated with Pūrnabhadrā's recension. But there are also MSS. which contain new recensions based

¹ See above, p. 12 (pr), p. 58 ff., our parallel Specimens, and ZDMG. lvi. 238 f.

on the Jaina recensions and contaminated with Sār. β, with the Southern Pañcatautra, with the Hitopadeśa, and with other sources.

The main criteria for the classification of the several recensions are (1) the number, choice, and arrangement of the single tales and stanzas, and (2) the wording of the texts. In the arrangement of the tales contained in book III, Pūrnabhadra follows the oldest texts (Sār., Som., Kseu., S.P., Semitic recensions). Mixed MSS. in most cases deviate from this arrangement. For the first book, moreover, there is a sure criterion in the story of the Weaver as Vishnu. Mixed MSS. based on the *textus simplicior* have this story as I. v, but follow Pūrnabhadra, throughout or partially, in the arrangement and in the number of the stories of books III and IV. Mixed MSS. based on Pūrnabhadra's text agree with him in the first and generally in the second book, but deviate from him in books III and IV. But there are even mixed MSS. which agree throughout with Pūrnabhadra's genuine text in the number and in the arrangement of the stories, cp. above, p. 56, § 6.

For the stanzas, also, I compared Pūrnabhadra's main sources, and this enabled me to find out easily the interpolations of single MSS.

Basis of the edition: bh, N, A; Ψ, PL¹, p, Fr, M; BhΦ

The comparison of the number and arrangement of the stories contained in the single MSS. showed that only the following MSS. came under consideration for an edition of Pūrnabhadra's recension: bh N A, Ψ PL¹ p Fr M, BhΦ. As shown above, A BhΦp contain revised and contaminated texts, which are very likely to have flowed from the same archetype as the other MSS. mentioned. Of these MSS., N goes back to bh, PL¹ p Fr M go back to Ψ. Consequently the only possible basis for our text must be the two equally excellent MSS. bh and Ψ, which agree very closely in their wording. I generally follow bh, unless its readings are clearly wrong. Wherever both bh and Ψ have a wrong reading, the emendation of which was not evident, I compared Simpl., Sār., A and Bh. In most cases this comparison affords sufficient evidence. There are, however, some rare cases, in which the same difference which appears in the best MSS. of Pūrnabhadra's text is to be found in the most trustworthy MSS. of the *textus simplicior*;² cp. 22, 25, 181, 2, 214, 19 f.; 242, 11. In 68, 11 a gloss in the margin of Ψ gives the reading of Simpl. II 1 b. If some copyist would have preferred this variant, copying besides exactly the wording of his MS., this variant could induce some editor to prefer it and to reject what is Pūrnabhadra's genuine text. All the passages

² In later MSS., owing to constant collations and contaminations, such cases are extremely frequent.

in which our text deviates, even in trifles, from bh and Ψ are marked with an asterisk.

Though of course, except in passages where bhΨ are incomplete to-day, the MSS. N P Pr M cannot come under consideration for the constitution of the text, I not only give the complete variants, but even most of the blunders of all these MSS. For these blunders are of the highest importance for critical work, as nothing is more useful to prove the relations which exist between kindred MSS. than the mistakes which they contain. Only of M a great many of the blunders have been omitted in my variants, as this MS. is extremely faulty. It bristles with misreadings, small gaps, and dittoographies. I got this MS. before I had seen Ψ. Otherwise I should have jotted down still more of its mistakes, and the relation between M and Ψ would appear even more clearly than now. To the contaminated MSS. pA BhΦ and to L¹ only occasional reference has been given, except in book V., where I give the complete readings of Bh, which, as stated above, p. 56 ff. and p. 67, in this book contains an old and very valuable *textus simplicior*. From these variants it will be seen with how insignificant alterations Purnabhadrā took over the *textus simplicior* of the fifth tantra into his own recension.

Manuscripts bh and Ψ differ very little from Purnabhadrā's autograph text.

The very fact that so many MSS. can be proved to go back to bhΨ shows that in ancient times these two MSS., which I had the good fortune to use for my edition, were renowned for their value. As stated above, p. 37, the MS. bh goes back to a MS. which already was old when bh was copied from it. Our parallel Specimens also prove the excellence of the text of bhΨ. Indeed, I am convinced that neither of these copies deviates to any considerable degree from the text as written down by Purnabhadrā himself, and that consequently our printed text comes as near to the author's genuine wording as any one of our current editions of say Goethe's prose works does to Goethé's own autograph text thereof.

§ 2. Emendation of the text.

Inferior MSS. sometimes have more correct readings than our oldest and most authentic ones. The question arises, whether in these cases we should conclude that these MSS. go back to some source independent of the archetype of our best MSS., and whether, if this be denied with good reasons, we should tolerate evident blunders in our texts.

In order to settle these important questions, I beg to be allowed to consider some standard examples, the nature of which we are able to

determine with certainty. I take these instances from writings of eminent modern scholars, whose learning as well as whose accuracy is far beyond any doubt; and only to avoid the possible charge of malignity, I add some instances from my own writings.

Paul in his fundamental work 'Principien der Sprachgeschichte',¹ p. 86, last line, gives *hostibus* as the dative case of the plural of *hostus*. Hillebrandt says on p. iv of his 'Vedachrestomathie'² 'Der leidige Druckfehler, welcher S. 38 entstellt [viz. Atharaveda], ist meine Schuld und von mir trotz dreimaliger Correctur übersehen worden.' To the kindness of Miss Emma Benfey I owe the MS. of her celebrated father's translation of Christoforo Armeno's 'Peregrinaggio di tre giovani figliuoli del re di Scindippo' the beginning of which translation he published in the third volume of his periodical 'Orient und Occident'.³ This MS. is very carefully written in its author's fine and sympathetic hand. In this most authentic archetype I read, amongst other slips of Benfey's pen, this sentence on leaf xvi, first page. 'Da aber der Jungling beschlossen hatte, sich auf jede Weise an dem tücklosen Minister zu rächen, ging er . . . in das Schlafzimmer des jungen Dichter des Ministers und umarmte sie alle drei mehrere mal.' L.v. Schroeder's excellent works are remarkably free from misprints. Still he writes, on p. 514 of his celebrated book 'Indiens Literatur und Cultur in historischer Entwicklung':⁴ 'Am Bedeutendsten und Selbständigkeit sind unter denselben zwei Dichtungen, welche dem Kālidāsa zugeschrieben werden . . . der Raghuvam̄a . . . und der Kumārasambhava, d. i. die Geburt des Liebegottes . . .' In the pedigree of the different recensions of the Pañcatantra, p. lxxix of my edition of the Southern Pañcatantra, I wrote 'Telugu-Fassungen', and later on, as my attention was concentrated on inserting the newly discovered recension ii, I repeated this blunder on p. xxi. In my essay on the origin of the Hindu drama and epic, WZKM. xviii, p. 165, I wrote: 'Die dramatischen Beziehungen, die zwischen dem Epos und dem Drama bestehen, sind langst erkannt worden.' This, I am bound to confess, is unmitigated nonsense. What I wanted to write, was of course: 'Die Beziehungen, die . . .'. Likewise I wanted to write Tamil- for Telugu-. Paul intended to write *hostis*, Hillebrandt *Atharaveda*, v. Schroeder *Kriegsgottes*. Like Hillebrandt and no doubt the other scholars mentioned before, I had again and again revised the printer's copy and the proof-sheets without seeing my blunders. For there is not only a 'Druckfehler-teufel', who disfigures the words written by the author, but there

¹ Halle, Max Niemeyer, 1886.

² Berlin, Weidmannsche Buchhandlung, 1885.

³ See Chauvin, Bibliographie des ouvrages arabes, VII, p. 160.

⁴ Leipzig, Verlag von H. Haessel, 1887.

is a *piśāca* much more malignant, the 'Schreibfehlerteufel', whose deviltries are infinitely more dangerous to the author who has his text, i.e. the wording he intended to write down, firmly impressed upon his mind, and who very often does not discover the fatal slips of his pen until, the work being printed off, these *rākṣasas* stare at him from amongst the lines with devilish grimaces.

Benfey, of course, would have removed from his MS. most of the slips which his hand had committed while his mind was intent on finding an adequate rendering of the text he was translating. But the blunder *Dichter* for *Tochter* is one of the very kind which would escape the scrutinizing eye of the author, when *Tochter* is impressed on his mind. Thus even modern authors on philological topics, who in the course of their studies are trained to philological *ἀκρίβεια*, and whose *métier* it is to jot down, in preparing their editions, the very smallest clerical errors of their texts, are liable to overlook in their own wording evident blunders which at least Lord Macaulay's school-boy would detect at the first glance of his eye. And yet these authors certainly will revise their works again and again, first in their printer's copy, and afterwards in the proof-sheets. The old *Hindu* writers, owing to the circumstance that their works were not printed, had no occasion of revising them as often as modern authors. Moreover, a clerical error would much more easily escape their attention, as there is not the least separating of words in Sanskrit MSS., a circumstance which certainly does not tend to render revising more easy.

Hence the very thing which we should expect is that the Hindu archetypes (i.e. the authors' own autograph copies) should hardly ever have been free from mistakes, although these authors were men of undoubted learning and thoroughly acquainted with the Sanskrit language in which they composed their works¹.

But for the work of Messrs. Fischer and Bolte,² I probably should have published Benfey's translation of Christoforo Armeno's 'Peregrinaggio'. In doing so, I should of course have corrected the slips of Benfey's pen wherever the words he intended to write could be settled with certainty. I should have caused to be printed 'der jungen Tochter', and in order to give my edition of Benfey's work a diplomatic value, I should have mentioned his clerical errors in my notes.

The case is different wherever authors can be proved to have sinned against the rules of the language. So even Schiller, for instance, uses

¹ Cp. also above, p. 28, note 2, and p. 30, note 2.

² Die Reise des Sohne Giaffei aus dem Italienischen des Christoforo Armeno übersetzt durch Johann Wetzel 1583 herausgegeben von Hermann Fischer und Johannes Bolte Tübingen, 1895 (= Bibl. des Latein Vereins in Stuttgart, CCVIII, Tübingen, 1896).

the decidedly wrong form *umrungen* for *umringt*, as if this word derived from the verb *ringen* ('to wiestle'), and not from the substantive *Krieg*. In his 'Jungfrau von Orleans', verses 947 f. (I, 9), he says.—

Umrungen sahn wir uns von beiden Heeren,

Nicht Hoffnung war, zu siegen noch zu thiehn.

The slip certainly originated in the idea of struggle (*Heeren*) which was in the poet's mind. In a similar passage of the same tragedy, verses 2399 f. (III, 8), Schiller uses the right form.—

Umringt von Feinden kämpft sie ganz allein,

Und hilflos unterliegt sie jetzt der Menge¹

And this same right form occurs in verse 447 (I, 1) —

Und find' ihn — hier ! umringt von Gaukelspielen ..

The same holds true in India. Even so scholarly a work as the classical author Dandin's *Kāvyaśāstra* is not quite free from anomalies; see Bohtlingk's edition,² p vi. In another *sūtra*, whose aim was in part to teach standard language, viz in the *Tantrākhyāyīka* (A 266), we find blunders against the rule laid down by Pāṇini III, 3, 126 (Wackernagel, Altind. Gramm. II, § 82, a, γ). In a very interesting paper read before the Twelfth International Congress of Orientalists,³ Prof. E. Leumann proved from old palm-leaf MSS that down to about the seventh century A.D. the Sanskrit written by most authors was not the *pedantic* one which had been laid down by the grammarians. On the contrary, Brahmins as well as Buddhists and Jainas wrote a Sanskrit more or less incorrect and influenced by the popular languages. It was not before the time of the commentators, amongst whom Śāṅkara and Haribhadra hold a prominent position, that the usual standard of Sanskrit was raised to a higher level, and that many things which before that time used to be tolerated, began to be avoided by good authors. But even after this time we find grammatical mistakes in the works of excellent authors which are *critically* edited. Hemacandra's so-called shortcomings in grammatical and lexicographical and metrical things have been pointed out by Jacobi, p. 9 f. of his edition of the *Parīśistaparvan*.⁴ As to occasional mistakes committed by another learned author, viz. Pradyumnaśūri, ep. Jacobi's edition, p. 3 f.⁵ Jacobi says that, 'as an epitomator and poet, he [Pradyumna] has done his

¹ In the first passage (947 f.), the battle has not yet begun. This shows that Schiller cannot, by any means, have intentionally chosen the abnormal form *umrungen*.

² Dandin's Poetik (Kāvyaśāstra) Sanskrit und Deutsch bearbeitung von O. Bohtlingk Leipzig, Verlag von H. Haessel, 1890 Cp also Buhler, WZKM VIII, 29 f.

³ See Bezzenger's Beiträge, 1900, p. 125 f.

⁴ Sthavirāvalī Chaita or Parīśistaparvan ... Calcutta, 1891 (B. I.).

⁵ Shri Pradyumnaśāhārya, Samarāditya Samkshepa, Ahmedabad, 1906.

task well. His language is concise in the narrative parts, pathetic in the moralising portions, and poetic in the descriptive passages which offer an opportunity of showing his proficiency in Alamkara. Still his work is not free from faults, even against grammar, the worst of which, a Prakritism, इः instead of एषः, occurs VIII 520. And so he occasionally does not conform to the nicer metrical habits with regard to the Sloka as observed by the classical poets. But these shortcomings he has in common with most Jain writers during the period of their greatest literary activity and excellence (about 900–1300 A.D.). As early as 1877, G. Buhler expressed his view about Jaina Sanskrit as follows.

'Die Kenntniss des Sanskrit ist bei den Jainas nicht weit her und hat auch wohl nie den Grad der Vollkommenheit erreicht, der sich bei den Brahmanen findet, obwohl es nicht zu leugnen ist, dass sie in der Glanzperiode der Jaina-Wissenschaft vor etwa 700 Jahren hoher gestanden hat als sie jetzt steht. Selbst die grössten Jaina-Gelehrten wie Abhayadeva, Hemacandra und Matayagiri, welche unter den Caulukyas von Anhilvād-Pāṭham 943–1304 p. Chr. lebten, waren nicht im Stande, ein vollständig richtiges und idiomatisches Sanskrit zu schreiben. Auch bei ihnen kommen hier und da wirkliche grammatischen Fehler vor, und von dem Prākrit beeinflusste Redeweisen sowie vom Prākrit ins Sanskrit zurückübersetzte Wörter sind häufig . . . Es giebt [viz to-day] deshalb unter den Yatis sehr viele, die wohl etwas Sanskrit lesen, es aber nicht schreiben oder sprechen können. Andere sprechen es gelaufig genug, aber sehr fehlerhaft. Man hört gleich, dass sie nur aus ihrem Dialekte übersetzen und die Sanskrit-Grammatik nicht ordentlich kennen. Nur sehr wenige ausgezeichnete Männer sprechen und schreiben ein erträgliches Sanskrit. Ganz frei von Fehlern oder falschen Wendungen ist wohl kaum ein Einziger.'¹

I am not inclined to think that the *Jaina* authors are the only ones in question who wrote and write a Sanskrit not quite congruous with the rules of Pāṇini's Sanskrit grammar. The author of the recension ξ of the Southern Pañcatantra certainly was not a Jaina, still this recension contains the most faulty Sanskrit text I have ever seen. As to the Hinopadēśa, I have given a certain instance of a chandobhanga adopted by its author Nāñayana; see my edition of the Southern Pañcatantra, p. lvi. As to the Saurapurāṇa, see Jahn, *Das Saurapurāṇam* (Strassburg, Verlag von Karl J. Trübner, 1908), p. xxii and f. Daṇḍin and the author

¹ This passage is quoted from the 'Znsätze und Berichtigungen', appended by Weber, p. 102 f., to his edition and translation of the 'Pañcadandachattraprabandha. Ein Märchen von König Vikramāditya . . . Aus den Abh. J. Kgl. Ak. d. Wissensch zu Berlin 1877 Berlin . . . 1877. In Commission bei F. Dümmler's Verlags-Buchhandlung (Harrwitz und Gossmann).'

of the Tantrākhyāyika have already been mentioned, above, p. 80 I think *truly critical* editions will show that, like Dandin, nearly all classical authors occasionally committed so-called blunders¹ which were afterwards removed from their texts by commentators or learned copyists. Sanskrit has been a living language in the Hindu courts as well as amongst learned Brahmins and Jainas throughout many a century in mediæval and even in modern India.² It is nearly impossible that even good authors should be quite uninfluenced by the vernaculars of the countries in which they lived. In the course of time Sanskrit style, as well as the Sanskrit vocabulary and the employment of grammatical forms, has undergone strong alterations. *Like Greek and Latin, Sanskrit has gone through an evolution such as no language can possibly escape.* No modern language perhaps is taught with more pedantry than French. Yet no school instruction, nor even the high authority of the French Academy itself, was able to prevent the *written* language—to say nothing about the *spoken* one—from continual evolution. Voltaire's language is considerably different from that of the best modern authors.

Pūṇabhadrī, no doubt, knew Sanskrit well. But according to what I have just said, I expected to find so-called anomalies in his text, and though not very many, I did find them in the oldest and best MSS. Part of those anomalies and even blunders he can be proved to have taken over from his sources.³

Wherever there was evidence that these anomalies were no mere slips of his pen, I tolerated them in his text. The decision was not easy in every case, but as the reader will find in the text in all such cases an asterisk referring to my variants, he will be able to judge himself whether I was right or wrong in my decisions.

¹ Cp Wackernagel, Altind Grammatik I, p. xliv ff., esp. p. xlvii ff.

² See my translation of the Tantrākhyāyika, Introduction, chap I, § 4, 3 ff. We must not forget that in the middle ages Jaina scholars and poets have a most considerable share in the development of Sanskrit language and literature, and I fully consent to *Dharma Vijaya Sūri*, who in a letter expresses his view as follows. 'I am of opinion that in the time of Hemachandra and other Āchāryas . . . the Sanskrit, I mean the classical Sanskrit, was the language of the Śāshtras, and the learned amongst them, especially those whose aim it was to establish their reputation as savants, must have written in a style approved by the most cultivated class of people of the time . . . Hemachandra's utterances themselves must be regarded as grammar.' Most of the so-called anomalies in the works of later Sanskrit writers must be regarded as correct language *per se* in their own time. The history of every language bristles with examples showing that originally wrong forms and constructions became the generally approved ones in later times. The very frequent construction यूयं तिष्ठन् (a contamination of यूयं तिष्ठत and अवन्तस्तिष्ठन्) e.g. is not more faulty than *Sie stehen* (2nd person sing.) in German.

³ See above, p. 30 ff.

LIST OF VARIANTS

INTRODUCTION

Page 1

1 *arham* in ΨPPM is written in the well-known Jain fashion, in A it is mutilated to a flourish resembling an *e*, N om. the diagram || For *om̄ namah śrī*, A *śrīsaivajñāya namah*, N *śrīganesāya namah* || 4 A *dākṣanātīye* || A *pramālāvṛggam* || 5 N *pravara°* for *pravara°* || After *mārcī* Fr ins. *mamjai* || ΨPM *sukhalakalāpūragatāh*, P *sukhalakalāpāyatah* After *°mārcī*, N ins *°mamjai*, om. *°cārcita* and adds *yangala* after *carana*, omitting the visarga || A *umāśaktināmarējā*, over *hī* A has a black spot of gamboge. It is clear that A originally had the reading of our other MSS. || 7 N *anamtarāśaḥti* || 8 M *ta* for *bho*, coir from *īd* || 9 A *athēlām ucyate* for *athurā sā° i° u°* || 12 NA *bhavet* for *dahet* || 14 M *ktimān*, corr. by a later hand to *suktimān* || 15 A *eleśām* || N om all between *bhavati* and *caranam* [so for *vyākaranam*] | 16, *caranam* is corr. to *tatkaranam*, M *kend*[new line]*nusṭeyam* || M *tati*^ū*hō* *sacirāh* *procuh*. This reading, however, is the correction of a later hand. The original reading was *tatrākhur*. . [no more to be made out] . *procuh*; A *atrathe* || 18 N *jīvitavyavisuyah* || 19 A *ta* for *kimcid* || 24 Ψ *tatrāsti*, but *da* add by cop. over the line between *ta* and *trā* || A om *nāma* ||

Page 2.

1 N *prāk* for *drāk* || 3 A *yozayisyāmī* || 4 A *tathyām racanam* || 5 Pr *°jñānan na* || ΨPPM *svanāmalyāgām* || 6 P [not Ψ] only *simha* for *śimhanālāh* || A *ariolipsuh*, coir. to *avalipsuh* || M *bairmi*, corr. to *bri°* by later hand || N *aśilnaisa* || 7 *yārtha* of *vyārīta°* worn off in P || 8 M *adyalamo* || 9 A *sa darśayitum* || 11 M *etā*, N *eram* for *etām* || M *°nīlutsū kumārān* || 12 M *mirīti*, N *nirvīthū* || *vīṇāśāmāpī* also Hamb. MSS. and h || A *ājayāma* || 13 M *mitrabhedāḥ mitrasampiāptih kālālukhyam* [coir to *ya*] *labdhapriyanāśāṇī* [corr. to *śāṇī* ā [corr. to *ū* and, by later hand to *āvā*!] *parīkṣitākāritēśī* || 14 P *īāputrāh* || A *adhiya* || 15 M *tatah-prakrti* || A *pāmcatalamtrakanūtisāstram* || 17 A *yo 'tra etat pathati prāyo*, corr. to *yo 'traiva pathate nityam* || M om. *vā*; a later hand supplies *ca* ||

BOOK I.

Page 3.

1 M *prārabhyute mīrabhedo*, corr to [°]*tu* [°]*day* || A *pralhamas tasyatruh* ||
 A *tasyāyam* || N *ālyaslokah* || **2** Ψ ins. *slokah* before *snehab*, but deletes it again || **3** ΨPPr *vinōśitah* || **4** N om. *tad yathā* || M *dākṣinātē*, corr to *dākṣinātē* (?) || A om. *pura* || Over *puraṇa* *parapura*° gloss in Ψ by cop. *'mārāti* || **5** ΨPPr *kailōśasikharā*° || P *vidha*° for *vidha* || NM *'praharānāraranapa*°; this seems to be the genuine reading || **6** N *"galecrahita*° ||
7 A *'derāyatunam* || ΨPPrM *'parikarato*° (Pr continuing *'vachita*), N *'panikarato*°, A *'parikaro*, BhL² *'parikulito*; ^{1,2} with us || M *'vachita*°, corr to *'vachita*° || M *'hemagre sudrākāraprā*° || **8** M *māhilo* *opam*, corr to *'vaidhānu* || **9** A *vardhamāno nāma sā*°, P *vardhamānanāma*° ||
10 ΦPL¹PrM om. *tasya* before *cittam*, but in Ψ a nearly imperceptible mark refers to the inferior margin, where cop. supplies it || A ins. *pi* after *praeeyamāno* || N *ora* for *ira* || **11** A ins. *pi* after *sāyūyamāno* || Ψ *valmikā vārdhamātē*, corr. to our reading || A *valmikā* [2nd hand adds *m* *ira*] *vārdhate*; N *valmikā* *ira* || **12** ΨP *labdhā* for *labdhub* || **13** M *pātri samnālānyāvṛti* || A *vārdhātā* for *pātre* || A *sāyūyadānyōś* || M *lokaṁārggenāparakṣamāno* || NΨPr *rakṣamāno*; in Pr corr. to *arukṣamāno* ||
14 Pr *vinākyetu* || M *saṃpto* || **15** P *rakṣyana*° || ΨPr ins. *eu* after *kātyayam*, but Ψ deletes it again || **17** A *taṭekodurā*° || **18** A transp. stanzas 3 and 4 || Pr *artho* for *arthā*, and *nebadhyeta*, corr from *nebadhyete* || **19** M *ta ḍy* for *na ḍy* || A *anātharākām* || **23** P *quoniam*°, Pr *anupravirupya* *mānah* || **24** ΨPM *nirvartya*, Pr *nirvarttya* || N ap. *prasthitah* || **26** N *agre* for *otha* || **27** M *'vra*°, corr to *'khaya*° ||

Page 4.

1 M *'rākṣa*° corr. to *'rāksusa*°, for *rkṣa*, A *'citrakūrakṣabhyayothatām* || M *yodbhavām* || M *acalanuqatodukū*° || **2** M *pīṭāpāttu*°, corr from *'pātī* || A *'kurddame ma*° || N *'kotpātita*° || In Ψ, a nearly imperceptible deletion mark over *c* of *cālikhāñāl* || A *śakaṭasyāti*° || **3** A *drayor* for *tayor* || **7** A *panicardātrahum* || M om. *na* || M *yavasametān*, N *rayusah sametān* || In Ψ gloss by cop. on *yavasa*: *sambala* || **8** M om. *ayāṇ* || M *tad enāṇ* or *tadēmāṇ*; P *tadaīnāṇ* (p *tad enāṇ*) || **10** M *bhayōtare* corr. by later hand to *bhayōturañ* for *bhayāt tair* || A om. *mr̥ā* || **11** A *yathāsan mr̥to* [sandhi] *sāmji*° || A *cāgninā*; Pr *cāgnyādisamkārena* || N *saṃskṛtya* ||
12 A om. *sāthavāhuh* || A *dukkham* || *'krīyām* all my MSS.; Simpl. has the plural || **14** M *svabhāgyōnā rasāt*, corr. to *svabhāgyarasāt* || AΨPPrM *'karana*° for *'karu*°, *'prakāra* is perhaps a mere clerical error for *'makarai* ||
15 N om. all between *aratnāh* and *kakudmān* || **16** Pr *haravṛṣi* *ira* ||

17 N °chadanau for ghatanau ॥ After *tis̄thati* N ms. the stanza *araksitam tis̄teti daravaraksitam svaksitam dairahatam rinaśyatī ॥ jīraty anōtho 'pi vane visajñatuh* (l) *krlupiayatno 'pi grhe na jīvati* 1: ॥ **19** Pr *tae ca* ॥ **21** ΨP °lāvasthōnānāmānu ॥ **22** M *sarveso eva nu*, cori to *sarvesu vana* ॥ M om *drangopratyan*, continuing with °tūgīāhārajanasthāneśi, Pr. °pratyamtādāhāra°, ΨP °pratyamtāgnihāra°, in Ψ gloss on *agrahāra*. āka, with some akṣara lost at the edge of the right margin ॥ A °janasthāne, om *sv* ॥ **23** Pr *siphah sthānīyo*. This is probably right, cp. Tantrākhyāyika 6, 13. But L¹ with the other MSS ॥ *tatra carāh* all our MSS, incl L². Cp. Introduction, p. 30 ॥ **24** N *madhyarāggah* ॥ Pr *vanūntahsthanovāsinah* ॥ PL¹ °nāsinah for °rāsinah. This reading is due to the form of *ā* in Ψ, whose first spelling seems to have been *ā*, cori. by copyist to *ā*. But the correction is not clear, and may easily be taken for *na* (see our Table I, no. 3, line 2a) ॥ **25** A *pungalah* ॥ ΨPL¹PrM *sāmānyah* ॥ A *sāmātyasasudhājjanah* ॥ N *suhṛjana*, ΨPrM p *sasuhṛjana*, PL¹ *sasuhṛjjanum*, ΨPPr continuing *ekahāra°* ॥ A *akūttima°* ॥ A °*sarasai*° for °*asai*° ॥ A °*ddhātan* ॥ **26** A *anubhūtām viraṇjanasevitānām* ॥ **28** ΨPL¹Pi *akāratrapi°*, A *chāmbharatrapurātāmītham*, cori to *ekāmtarotva°* ॥ A *anikṣiptā°*; L¹ with our other MSS; Sār. 6, 17 *anutkṣiptā°* ॥ A om. *abhitūm* ॥ M °*kārmmapātham*, N °*karmopāya* ॥ **29** Pr °*norusā°* for °*paurusā°* ॥ **30** °*iyakta* also L¹; cp. Introd., p. 30 ॥ ΨPL¹PiM °*purusākāra°*, N °*puruṣahīkāra°*, A °*puruṣakāra°*, L² with us ॥ Pi *apibhūtūm* for *aparibhūtūm* ॥ M °*sabi°* for °*prati°* ॥ **31** Pr °*prapāta*° for °*pratūpa°* ॥ M °*sāydhāranam* ॥ **32** M *aprahāranam* for *aprahāranā°* ॥ **33** A °*grāhā sākraṇḍalām* ॥ A *aghātāśikṣi* ॥ N °*tāsn*° for °*tāstīn*° ॥

Page 5.

1 ΨPPrM °*rūḍyātā* for °*rīghātā* ॥ M °*rāsa*° for °*nīśāsa°* ॥ After °*śaukrityam* another hand than that of the copyist inserts in mg. of L¹: *vahuśūlīśyavakāntarāhārinām apāstakāmarāgānuśayorāśānām vitarāgānām yathāradupabhogiyam apāngodhīrāralokitavyavahātānām anupakārinām*, K (according to Benfey's copy) L² in the text *ba* [L² *va* for *ba*] *husādr̄ṣya* [L² °*śyc°*] *kānta* [K adds *ṇ*] *vihā* [L² *sā* for *hā*] *rinām apāsta* [K *stha* for *sta*] *kāmarāgānāśaya* [L² °*gātāśaya°* for °*gānāśaya°*] *rasānām i*° *yā°* [with L², only L² °*yoggam* for °*bhoygam*] *u° a°* [with L¹], cp. Sār. 7, 2 ॥ **3** N A *arāyya°* ॥ **5** M *īā* for *ea* ॥ **6** P °*cittasya* ॥ **7** A *madd°*; P om. *mada* ॥ **8** Pr *asapatnepī°*, A *śasanypannesmīkshīras* ॥ **10** Ψ *mārtiyatum*, Pr *mārtiyatrum*, P *māntrayarburum*, L¹ *mantrayarttum* (misreadings of one vertical stroke over *tu*, and of two strokes forming an angle over *mā* in Ψ, these strokes indicating the end of the first word and the beginning of the second one (Cp. vol. xi, Table II, no. 14, 1 a b), A *māntratum* ॥ **15** A *damanakas tv āha* ॥ ΨP (not Pr) °*brūvīt* ॥ **17** All our MSS incl L¹L² °*sāydu*°, cp. above, p. 33, n 2 ॥ ΨPPrM *devāyatanam* ॥

19 A ins. *sītraddhārā* before *sīkṣapā* ॥ **20** N *deratāyanam*, Ψ P L¹ Pr M ² *dera-*
yatanam; L² *ardhakṛtaderāyatane*, A *ardhakṛte* *derāyatana* ॥ **21** Pi *rddha-*
pārito, PL¹ *rddhayōsphatito*, M *rddhapi* *asphotito*, corrected from the reading
of PL¹. The reading of PL¹ is to be explained from that of Ψ, whose cop.
writes *'rddhapā*, then, deleting *pā* by two little vertical strokes (which
the later copyists no doubt mistook for the vertical strokes destined to
separate words), continues *sphatita*^o. See vol. xi, Table II, no. 13, 4 a ॥
22 PL¹ *niravādinakīlako* for *nīkhāta*^o ॥ M *"khādura*^o corrected to *Khudra*^o ॥
N *īkāstati*, corr. to ^ote by the copyist ॥ **23** Pi *kīlko* ॥ **26** Pr *ardhāpā*^o,
Ψ L¹ *ardhāpāsphā*^o, P *ardhāyā sphā*^o, M *ardhāyāsphatita*^o, corr. from the
reading of P ॥ **NA** ^o *rsanasya* ॥ A *sīhānāc cārtātālīkhe* ॥ **27** Ψ P M
bhāvarabhu; but ep. Sār. 7, 21 ॥ Ψ P M *veditāyan* for *viditam* ॥ Pr *pari-*
harttaryam ॥ A om. *ti* after *pari*^o ॥ After *ti* Ψ P M add *kathā* ॥ L¹, P
adds flourish ॥

Page 6.

2 N ^o *mātrāvarttanam* ॥ A ^o *mātrārtha* ॥ **3** Ψ P M ^{1&2} *śāthayā* ॥
P *vedam* for *cēlam* ॥ A *sātāha* *cātīdam* *neyate* ॥ **4** M *upā*^o for *apa*^o ॥ **9**
M *vayampi*, corr. by the copyist (?) to *rāgasū kūpi* ॥ **10** Pr *vidrave*, corr. from
nādmane ॥ **13** Pr *bhūyuktam* ॥ **14** A Ψ (not Pi) M ^o *"inśāra*^o, N ^o *āśā-*
sesamatiñom ॥ **17** A *sarvās* *cachragatōpi* ॥ Pr *sanurūpam* ॥ **19** P *vada-*
radarśanam ॥ **21** P *lumpke* ॥ **22** Pr *sutā* for *supūrā* ॥ **23** N *śra-*
saptosṭah *ko purusa* ॥ **29** A *lāṇḍagalābhilūsi* ॥ **30** Pi ^o *upakaraya* ॥ **31**
NA Ψ PL¹ P M unmetrically: *na*^o *kathum upāñyate* *ga*^o Bh L² with us ॥
32 P *'bruit* ॥ **33** NA Ψ PL¹ *lum iyatōpi* for *kryatāpi*; but *m* is written in
Ψ by cop. on another akṣara covered with gamboge; Bh *kryatā upi*; Pr L²
with us ॥

Page 7.

1 M *pārthūd*, corr. by 2nd hand to *pārthūān* ॥ **4** A *bharatya* [now line]
dā bhūmatāh, corr. by 2nd hand to *bharati sadābhūmatāh* ॥ **5** A *cā* for *īā* ॥
6 A *svuspeṣī*^o, ^o *spe* being written on some deleted akṣara by 2nd hand ॥ **7**
A *smā*, corr. to *smā* ॥ Pr *śātāgṛe*, M *śātāgre* ॥ **9** M *rūḍulamanī*^o Ψ jumps
from the first *so* 'brañ to the second *so* 'bravī (l. 10), om. one of them and
all between them. But the missing text supplied by cop. in marg. ॥ **10**
M *saptisṭati* ॥ N *jānāsi* ॥ **15** Pr *parayugtājñānī*^o ॥ **16** N Ψ PL¹ Pr M *bh*
amṛtātair, but in Bh corr. by cop. to our reading. AL² with us ॥ Ψ PL² Pr M
bhāṣītēna ॥ **17** A ^o *cātrāvākūars* *en*, corr. by 2nd hand to ^o *cātra*^o, for
'vaktra^o ॥ A *jñāyate* for *grhyate* ॥ **18** Here bh sets in with *tāmapajñāpṛ-*
bhāvēṇa ॥ **19** Pr ^o *dharma*, om. *syā* ॥ Over *kathaya* gloss in bh. *brāhma* ॥
20 A *mayaīvaṇ* ॥ bh N ^o *nagarāṇ pū*^o ॥ M *kathatah* ॥ Over *kathayatah* gloss

in bh *satah* || **23** A ΨPL¹M *savidyānām* || **24** In bh gloss on *avaman-*
yeta aragayati [read *araganayati*] || **25** A *asty evāparām* || ΨPL¹PrM
asmi for *api*, but in Ψ this reading has been corrected by cop. from *api* ||
26 ΨP *āpriptakālām*, Ψ with gloss on ā. *atīśayena* || M *briān* || **27** M
 om. *na* || bhN *īप्रयाति अपि* || **28** ΨPPrL¹Mp have this and the following
 line after stanza 25. The copyist of bh first wrote *api ca*, which he replaced
 by *tathā ca*. It therefore would seem, that the archetype of these MSS.
 had *tathā ca* and stanza 24 in the margin || APr *abhuṭam*, *bhu* being corr
 by 2nd hand in A from an akṣara which contained a *ya* || Over *rahasi* gloss
 in bh : *ekāmte* || **30** A om. *api ca* || **31** Over *nāgarikah* bh gloss. *caturāh* ||
33 In bh gloss on *bhāvyām sthātayām* ||

Page 8.

1 In bh gloss on *dūrimitāḥ dūstacastrāb* || **3** A om. *kiṁ ca* || **7** Over
prāyena gloss in bh *hūyukto 'yam arthaḥ* || **9** M *°vasūm* || **11** In bh gloss
 on *cintāmītī bhrūjāmītī* || **14** M *īग्नी* || bhN *grāhārāhyā* || **15** bhΨPL¹L²M
tadnārenāva; Bh na *diārepñāla* (a wrong emendation), Pr *tadnārenēva*; A
 with us || N *ridiāy(ba)|sic!| abhūdvārenaīa* || **16** Over *yo* gloss in bh
rājā || **17** In bh gloss on *ūswādः ksetrāt* || **20** In bh gloss on *diestu-*
desāy *Larote* || **24** M *grānā* for *'grago* || In bh gloss on *pure* *nagare* ||
25 A *prabhū* *diāraśita* || **26** N ms. our stanzas 39 and 40 before our
 stanza 37 || Pr *jīratī* || ΨPL¹ *prabravaṇ* || **28** In A this pāda has been
 supplied by 2nd hand || **32** Pi *amtahpuracaraiḥ*, N *amtahpurasvaraiḥ* || In
 bh gloss on *antahpuracaraiḥ* : *rājñibhiḥ* ||

Page 9.

2 Pi *na krechrépy any* || **3** bhNAΨPL¹PrM *drīṣan*^o; Bh *drīṣadreṣaparo*,
 corr. from *doṣedre*^e, Hamb. MSS. *drīṣudreṣaparo* || bhNAΨPrM *°drīṣapare*.
 In Ψ there is a hook over *re*, which probably is a deleted *i*-stroke; PL¹ with us ||
 ΨPL¹Pr *uṇyām sīstānām*, hence M *uṇyām śīsthānām* || Ψ *īallalha* add. in left
 margin by cop., but the greater part of *na* has disappeared with part of the
 margin || **5** M om the two akṣaras *na kū* || **8** M om *sva*^o || **9** M *°lopa-*
māy || **10** A *dātā* || bhNΨ *yathākāñāh*, but in Ψ corr. by cop. to our read-
 ing: APL¹M with us || **15** Pr om *api ca* || bh gloss on *vipattim kastam*
 (or *kastā*) || **20** M *pragunus* for *sa gunas* || **21** Pi *na brūyāb*, *na brū* corr.
 from some other reading || **22** M *īa* for *eva* || Pi *sātā* || **23** M om
uṇtaṁ ca || **24** P *bhāgīnah* || M om *bhogīnah* || M *uṇyāḥ* for *krūrāḥ* ||
25 NA *sureṇḍrā*, Pr *surāndrā* || A *māṇtrasudhīyāś ca* || **26** bhNAΨPL¹Pr
nicāṇīcāgalākroṣyah (NPr om *h*, in Ψ *h* inserted subsequently by cop. before

sra^o), in A corr to *yalāśayāḥ* by smearing the *r* with gamboge; M *nūvāñcajalah* *śrayāḥ*, Bh *nicāñcajanāśrayāḥ* || **28** M *kastrapāpnīm* || **31** A om. *yo* ||

Page 10.

1 Over *saruṇ* gloss in bh *pusi* (read *pumsi*) || Pr *natiḥ*, bhN *nuti* for *nati* || bhN *rdviṣadvesah*, PrBh *tadviṣadvesah*, Ψ *tadviṣadvesah*, PL¹ *tadviṣat-*
dvesah, A with us || **2** bhNAΨPL¹PrM Bh *dānam* for *dāna* || **3** N om. *ta*
gnānādhikam || **4** M *cāpi* || **7** Pr *tasya* for *tatra* || **10** M *ta* for *na* || Over
bhrā of *bhrījate* gloss. of bh *dr* || ΨPL¹Pr *gṛotsnā*, M *protsnā* || **12** M
samśu for *santu* || M *yathābhīpretamanu-yasṭiyatāṁ* || In bh gloss on *unusthī-*
yatāṁ. *kṛīyatāṁ* || **13** Pr *rīgnā* || **14** M *bhogyaupā* || **15** M *pum-*
galāñhmu | *kham* || **16** A *olhāyacchhatāṁ* || M om. *apā* | *c* || A *vratralata* ||
18 M *uddvīte* || **19** Between *nakha* and *kuśī* an akṣara has been
deleted with black gamboge in A || bh *sana*, corr from *sane*, N *sane* for
mana || bh *aya*, with gloss by glossator *komulāmūlīcana*; in N it is not
clear whether we should read *api* or *ayi* || **21** In bh gloss over *devapala-*
nām: *bharatāṁ* || **23** M *nekkusanañkera* || **27** M *ap* for *apy* || **30** In
bh gloss on *prabharāmiti*: *aham sama(rtha iti)ak्षī*, the bracketed akṣaras
worn off || Over *bodhyate* gloss in bh *kena* || **32** M *dhanvdyo*, N *dhanarasyi* ||

Page 11

1 In bh gloss on *asamaih samīyamānah*: *Lakruṇ* (read *rakruṇ*?) *mīḍataḥ* ||
2 AΨPL¹PiM *cānu*, Bh *cāna*, bhN *cānu* || A *eva patiṣ* || Pi om. *tim-*
tyeja || **3** In bh gloss on *saṃgrahano* *judavuṇ* || **4** M *ya* | *mani* *pa-*
tibadhyate || In bh gloss on *trāpunur tāmre* || **5** In bh gloss on *viranti*
ratati || A *ribhāsote* || **6** M *joyitū* || In bh gloss on *raṇaṇyita* *niṇḍā* ||
bh ins. *jadaḥ* after *ayom*, but deletes it again; N *ayom bhaktōyam ayum jadaḥ* ||
8 A *āpīgate*, but over *jya* there are two spots of black gamboge. Perhaps
the original reading of A was *āpīryate*, i.e. *āpīryyate* || **9** A *guti* for *ya*
api || In bh gloss on *srāmy*: *bhavān* || In bh gloss on *dr̥yaso tvayi* || **11**
ΨPL¹PrM *matir* for *gatir* || **13** Pr *taṭōdyaṁ* || **14** bhNAΨPL¹PiM
lohitākhyasya, Bh with us || **15** ΨPL¹Pi *citrā*, M *citrāṇtra* for *tatī* ||
A *vikiyah*, corr. from *vikiyah* || **17** Pr *°nām* for *°nah* || **19** Gloss, of bh
supplies *vīṇā* in marg || **21** N *mrgālo* || **22** In bh a gloss on *kaṇeṣyam*,
which I am not able to make out with certainty (*paṭṭagūlay?*) || Pr *upalāṇ* ||
bh *golosamah*, corr by gloss. to *marah*, and this to *mataḥ* || **23** Pr *śāśāṅku*,
all our other MSS., incl. AL¹Bh and the MSS. Hh of the *textus simplicior*,
read *śāśāṅkam* ||, in bh this is corrected by a later hand to our reading.
The MS. I of the *textus simplicior* has our reading, which must be a
correction, as h agrees with H || **24** A *gopīlago* [this *yo* being corrected]

from to] roconā [t added by 2nd hand 1] ॥ 25 M prākāśya ॥ Pr /e for kūṇ ॥ 26 N mūṣikā ॥ A nihāpiavyāpakārini ॥ 31 In bh gloss on tān parāditān ॥ M sūru^o, corrected with other ink to saṃpru^o; A saṃpruṇaddhi, corr. from saṃmanādhi (?) ॥ A °lekha^o for °sobha^o ॥

Page 12.

1 M pīngola ॥ 3 A transp., svā^o pra^o ॥ 4 bh pracchālann, N prachādann, ΨPL¹ pracchālayapnn ॥ A transp.: na kūpcit ॥ Pr yady anā-khyeyam tañ alisatu ॥ 6 Over dāreṣu gloss in bh Ślokā ॥ A puruṣeṣu ॥ 8 After bhavanti, A ins.: pāṭhāptaram, without giving another reading ॥ 9 Pr sare, corr. from sarveṇ ॥ M om. na ॥ 12 M ərtye for bhṛtye ॥ 13 A dukkha^o ॥ Over sukhī gloss in bh: pumān ॥ 15 M pīngala ॥ 16 Pr apāniṣatām ॥ 17 M i for asya ॥ M saivena ॥ 19 Pr tatrā for tathā ॥ 20 M rāgnī ॥ PrM bhidyata ॥ 21 Pr tam for tan ॥ M snāmitāḥ ॥ PL¹ hnlakhamāgatavanam ॥ bh na, corrected by a later hand into eva ॥ 24 Ψ P(not L¹) °prākūrāḥ, M °prakarāḥ ॥ M śabdamāsaṇtrāny ॥ M bhayamkā-ranāḥ ॥ 25 Pr meya^o ॥ 29 Over daśitabhuṣe gloss in bh sati ॥ 30 M erohutāḥ ॥ 31 bhNPM (not L¹) na for ca after rane ॥ bhN bhūrūtram ॥ 32 bhN tan bhūrānatilakabhūtam ॥ M transp.: janānī janayuti, with an unfinished su between these two words ॥

Page 13.

1 M śanti^o for sakti^o ॥ 2 Pr mūnachīyasya ॥ bh matiḥ for gutiḥ ॥ 3 M eva for eram ॥ Over svāminā gloss in bh: tvayā ॥ M dharyavistambhāḥ ॥ 4 Over medasā gloss in bh, māṇṣena ॥ 5 Fourth pāda in M: yāvā ca karmaṇa dāvarunā ॥ 6 M 'rruvit ॥ bhN ins. atha before kathā ॥ 11 M om ḍha ca ॥ 12 Pr eṇiṣṭo ॥ M °rākābhāṁ ॥ 14 M parasiṭṭa with pra added by 2nd hand between ra and sī over the line ॥ 15 Gloss in bh on atha: athāra ॥ M srīyate ॥ 16 M karolīti ॥ Pr tasyā 'sāratām; bhN ΨPL¹M tasyāḥ sāratām. Gloss. in bh adds avagraha over the line before sāratām, without deleting the visarga. A tasyāsāratām, Bh tasyāḥ sāratām. Śār 15, 4. tasyāsāratām; but in Śār this word is followed not by jñātvā, but by jñātum ॥ 17 Pr kotukād ॥ 18 N rāṣṭād for haṛṣād ॥ 19 M bhojanam āpita rān nānam ॥ 21 N paruṣacarmāraśeṣam gūṇhitām ॥ 22 M rāva for apa; Pr kathām na ॥

Page 14.

1 M śrulvaiva ॥ Pr medasā ॥ bh nīdhēḥ, corr. to our reading, apparently by copyist ॥ 2 bhN rījñātum ॥ 5 After kāryāḥ, ΨPL¹PrM ins. || flourish || kathā 2 ॥ A later hand ins kathā 2 in bh ॥ 6 In bh gloss on parigraha: strī (1) ॥ N dhairyāradhairyāṣṭumbhāṁ ॥ 7 bh doṣāḥ, M voṣā ॥

- 8** P (not L¹) om. *kāśṭram* || M om. *tūñi* || **9** N *ayogvā yuddhā* or || **10** bhN *ecāru* for *ultraīva* || ΨPL¹ *etṣṭrārūpāy*, in ΨL¹ hr suppl. by cop. over the line after e, this *ta* being very small and rather illegible in Ψ || **12** M *urtyam* for *kṛtyākrtyum* || **13** M *svartasya* || **14** In Φ gloss on *dharyatā* by cop. 'gnou || ΨPL¹PrM *ea* for 'pi || Pi *duṣṭame* || **15** M *nityātā* || bh *esu*, corr. by gloss to *era* || **16** bhNAΨPL¹PrM *savīnu*; Bh altered manyate *na samād dhāryo* || **17** ΨPL¹ *yadd* for *yadī* || bhN om. *tad* before *gaccha* || M *bhadra*(corr. to *bhave*)*paddova tala gaccha* || **18** Pi *madarako* || M °*sāra* for °*sāñi* || **22** M om. *lāvīmāntāḥ* || **23** M om. *bharanti* || **24** M *yathārad* for *yārod* || **25** In bh gloss on *vāyāpādayitum*: *hṛṣṭwā* ||

Page 15.

- 2** M *smāpōdām*, corr. to *smāpādām* || **5** ΨPL¹PrM *ricvūtāyan* || M *āyātām* || **6** N *gūlhā sūvām* for *yathāpūrvām* || **7** bhN *sūdyāṇi* for *sūttum* || **8** M *agri* for *api* || M *kṛyāmī* for *kṛpā scāmī* || N *rīrūpyate* || **9** M *nānājīvī* || **10** M *vināśanāy* for *vināśāb* || **11** N om. *bathā* *ra* and stanza 92 || **13** Pr *suriaderamīyos* *cīkyo* || **14** NPr *dero* || **17** Pi *mūddhanī* for *mnlāni* || **18** bhNΨL¹PrM *suṣṭutāñ*, P *saṃstṛtāñ*, A *saṃstṛtāñ*, Bh with us; see above, p. 33 || **19** M *prahatsv* for *muhatsv* || After stanza 94, N ins this one *gaṇḍusthaleśu matasvārūpabādiharāgāmūltubhrāmūtbhrūmārapādātalāhātōp* || *kopāṇi* na *gacchati* *nītāṇlabalōpī* *māgūlūye*(!) *hāt* na *ca* *lātān* *puri* *kopāṇi* eti 11 || **21** M *ānayāmī* || M *prastā*" for *hrasta*" || **22** M *manasū* *stutū* || N *upagataḥ* || **23** M *pady* for *chy* || In bh gloss on *dūṣtarīṣubhō*: *he* || **24** M *nibhīko* || bh m *salasi* for *nātūrī* || **25** ΨPL¹Pr *ta ca śruteśu sāmī* || **26** PBh *brurīt*, corrected by the copyist of P to *bruvīt* || M *siśmārsam* || **27** M *jñānāsayati* || M *maṇḍulāya ratāsyāte* || **28** N *piṅgalakāñalhātō* || M *towrā* for *tae* *chrutrā* || **29** M ins. *anak* between *vīḍām* and *ayomāt* || M *bhadra* *rām* for *bhadra* *bharan*, corr. to *bhadra* by smearing *dia* with gamboge || M *sādhusanāñgyuro* || **30** M *yāt* for *tad* || **31** M *sakāśāl dūṣṭacyāk* || M *bho* *yalgam asikhitam* || M *niśi* *śā* || **32** N *grataḥ* for *yataḥ*; the copyist of bh first began writing *ga*, but corrected it to *ya* before this akṣara was finished ||

Page 16.

- 1** M *bhūmāḥ* || **2** M *centātāk* or *cittātāk* || PrM om. *koacit*; in Pi a later hand adds *jītu* in margin to be inserted before *kenacit* || **3** bhN *tales* for *tat* || M *ta* for *tatra* || **5** M *bharāv* for *bhaṇvato* || M *ida* *smīha* || **6** bh *sūṣyā*°, N *sūṣpā*° for *śāspā*°; Pr *śappāgrāhi bhu*° || ΨPL¹Pr ins. *tat*, M te between 'smi and kīp, M om. the punctuation || M *ma* for *wama* || **7** In bh gloss over *sabhyām* *yashā*, then an akṣara which I cannot make out || M *deratāprasādām* || **8** Pr *śispalbhajanā* || M *naṇḍayato* || In bh gloss on

bhramanti satrāḥ ॥ ९ M camūrikārāhonaśya ॥ ११ M acādamanapāṇa^o
for khā^o ॥ In bh gloss on khālana^o: bhojana, and so by the same gloss. over
khā ॥ १२ ΨPL¹PrM °dakṣanā ॥ १३ In bh gloss on sumate· he ॥ १४
ΨPL¹PrM °dakṣanā ॥ M śyāpathapuṣassorāṇi ॥ १५ M roredum for cēdām ॥
१६ bhN amtahsarair ॥ १८ N tathā ca ॥ M sāñcīpāteke ॥ २० prasā-
dasamukho is a misprint for prasādasaṁmukho; Pr prasammukho ॥ Pr na, M nā,
corr. to nā for nah ॥ २१ N om. yatah ॥ २२ ΨPL¹Pr Saśire ॥ २५
M so for 'sau ॥ २७ Pr rāgaduraram ॥ २९ M vilhārāḥ ॥ Pr armena ॥ In
bh gloss on vibhārāḥ: vitta ॥ ३० P nṛpajāt ॥ ३१ N yathaucita ॥ ३२
M padausam ॥ ३३ Pi samjñā āha ॥

Page 17.

२ N transp. tetra after nāma ॥ ३ M sakalapīṇa āyakuh ॥ ४ M catur-
ratā for ca kurvatā ॥ ७ Pr dvīsyatām ॥ ८ ΨPL¹PrM pārthiveno ॥ ९ Pr
mahate ॥ १२ N tatpurarāśino ॥ १४ In bh gloss on sāntahpuro. sabhāryah ॥
Ψ āntryābhyaicitah, but corr. with a very small zigzag line to our reading.
Hence PL¹, misunderstanding Ψ's correction: āntryābhycitah ॥ १५ M
grhya^o ॥ Pr gauabha^o ॥ १७ In bh gloss on ardha^o galotho, and on
nihsāituh: kādhyo ॥ Pr om. so 'pi ॥ N akalusitāntahkarano ॥ १९ bhN
acimplayat, om. ca; but the copyist of bh adds ca, correcting t to c before he
has finished the akṣara ॥ २२ N upakārttum ॥ M nlujah ॥ २३ M
caranokah for canakah ॥ M bhumkhtum ॥

Page 18

१ Pr kathācit ॥ २ M dhustatram ॥ ४ In bh an aksara has been
deleted by the copyist after bho and replaced by 2; bhN bho once ॥ ५ Pr
tilena for dantilena ॥ bh °jōyarena, N °jāgarena ॥ ६ bhN mārjanakarma-
stasyāpi, ΨPPrMp mārjanakarma knrvato 'pi, L¹ marjanakarmma kurbalo 'pi for
°ratastyāpi. Our text gives the reading of ABh and Hamb. MSS, to which
bh's reading evidently goes back ॥ ८ bh apratikhatamotis, but ma corr. by
cop to our reading ॥ ११ bhNAΨPL¹PrMpBh yad era for yad dūrā ॥
१२ bh rā, corr. by cop to ca ॥ १४ M yadi rāpāyāṇi ॥ Second pāda
in Pr: nṛpāṁ hrdayasāṇsthitam ॥ १५ M sagūḍham ॥ १६ bhN om
risaye ॥ १७ Pr jalpati ॥ १९ After tathā ca, N inserts this stanza.
dūrodāracaritracitravibhavam dhyūyantri cānyāṇi dhyā + kenēchāṇi mārthatothā-
vadna premāsti vāmabhruvāṇi ॥ २१ bhN Pr rāmalocanā ॥ २२ M om
ksano nāsti ॥ Pr prārthayatā ॥ २३ M upajñāyā ॥

Page 19.

४ M prasādapaḍmuro ॥ ६ Pr deva for era ॥ १३ bhBhK dyūtakāre
ca for dyūtakāreṣu. The MSS. I h of the textus simplicior with us; H dyū-

taśāresu || Pr om. salyam || 15 In bh gloss on *madyutpe* nare, and on taṭṭvacintā: *jñānam* || 17 Pi om. vā after *anyasya* || 19 M i for iti ||
20 In bh gloss on *vishumbhitam*: *ōgatāṇ* (?) || 21 Ψ L¹ (not P) *gorambhāko* ||
22 M *rājaprabhādadurllalito* || bh *dāmītālakāḥ* || PL¹ (not Ψ) *swayam* *nigra*
hakarītā ca ||

Page 20

1 ΨPL¹PiM *iti tataḥ śrūvā* || 2 Ψ(not L¹) *gorambhākasya*, N *gora-*
kasya || 5 Pr *sa hi sarvatra pūjyate* || 7 Pr *garābhūtim* || In bh gloss
 on *parābhūtim* *parābhavam* || 8 M *vilasya* for *vilāpya* || Pr *vilaksyamanāḥ*,
 PL¹ *vilaksyamānāḥ*, both omitting *sodregah* || Pr *yanrum* for *gorabham* || 11
 M *vrsto* for *drsto* || 12 bhN om. *gatiśvāca*, om. *tum* || 19 M *sa mūḍjana* ||
20 M *vibhītibhākṣanam* || 21 bh *atīta stutam* for *apastutam* || 22 bh
yadasi, corr. by cop (?) to *yadasi*; N *yadasi* || bhN *kītū* for *matrā* || In bh
 gloss on *vyāpādayāmi hanī* || 24 M *dyūtēhītayā* ||

Page 21.

1 M *vesi* for *veḍmu* || 2 M *ma* for *mama*, p om. *mama* || 3 ΨPL¹Pi p
rājñā cīmītām, M *rājñār vīlītāṇ* for *rājā* || M *ka* for *ku* *ma* *ku* *ratā* *cīmītīka* ||
4 bhN *yathāyan* *mamāyam* || 6 bh 'sunmanenu', N 'sunmanenu', Pr only
sanmān, with *vināma* under the two n || 7 M *na* for *na* || M *rājāmīyāṇi* ||
9 Pr *nijābharaṇī* || 10 M *svādīkīrāre nāyoyajyām āsu* || 11 M ne *yuj-*
yati || After *iti*, ΨPL¹PrMp ins *trīyā kathēti* || 14 Pr *deva* || 15 M
°lamkrtadakṣina° || bhNPr *dakṣaṇa*° || 16 ΨPL¹PrMpBh *ayi* for *ayi*, in
 Ψ *pi* after *ayi* deleted with gamboge || 17 ΨPL¹M (not Pi p) *nuasalī*,
 in Ψ rather invisibly corr. to our reading || 18 In bh and Ψ over *vayasya*
 gloss *he* || M *meduṇa*° for *madbhūṇa*° || 19 Pr "i lūlā īo ajaśram" || In bh
 gloss on *ajaśram*. *nirāptaram* || 20 bh "rauṭīa" for "rauḍīa", corr. by a later
 hand to our reading || 21 Over *ājñēcīyati* gloss in bh. *bharāṇi* || 23
 Pr *svairāṇ pravāṇam* || 25 N "prāgabhaṇa" || Over *stukīr* in bh gloss
svalpaḥ || 26 Pr *rīgoyya* || 27 bhN *kerala* || bhN *mamtrayet* i, which
 a later hand in bh corrects to *manūṣī ayetāṇ* || 28 M *sesasavopi* || bhN
mr̥gajano, M *mr̥gaparijānā* || ΨPL¹Mp *dūrīrtas* ||

Page 22.

1 In Ψ, "bādhītā has been corr. by a later hand to "bādhītā", PL¹p
kṣudhāryādhītā || 2 PiM om *yatah* || 3 M *utha connatam* || 5 N
yatah for *tathā ca* || bhN *samgrāmasaṃyuktāḥ* || 7 ΨPL¹PrMp *anyac ca* ||
 N *kurvānti*, in spite of *yo* || 8 Pr *artsitā* || 9 Pr *māsādībhīr* || 10 N
bhūpā || In bh gloss on *cikitsakāḥ*: *rauḍyā*, with a small visarga added over
 the line || 11 bh *sūdrānām*, N *sūdrānām* for *mūḍhānām* || Pr *paṇḍitāḥ* ||

12 bh *pramāthiditām*, thi del. by cop. || M *gahamedhinām* || 13 bhN A Ψ PL¹ Pr Mp *gaṇkā*, Bh with us || Φ PL¹ *śalpināḥ*, M *śalpi* || 14 M *pri-*
kṣyate || 17 N *aprasādhanatāp* || 18 Pr *sāvī parijanāḥ* || 22 In bh
gloss on *ambikāsūtak* : *dṛtīrāśtra* || 24 M ins. v between *ca* and *yacchātāḥ* ||
M *unmārggaiśyatā* || M *māhōmīātrāḥ*, bhN A *māhūmātyāḥ*, Bh *māhūmūtyā*, MS.
H of Simpl. *māhāmātyā*, MSS. of Simpl. Ih and the Ψ-class with us || In bb
gloss on *swīpāgoh* (instead of on *māhā*). *ādhoranāḥ* || After our stanza 121,
N ins.: *attīrī vāṇīkāti sāṅgharoh* *gaṇapati* *ākha kṛudhārttak* *phanih* *tāṇi* *cāi*
kraucariopoh *śā* *era* *girisutāśiṇhōḥ* *nōyānanaṇi* | *icchan* [misread for *ittihāp*] *gatra*
parigrāhasya *gṛhaṇāṇi* *sāṁbhav* *api syāt* *grhe tatrānyasya* *kathām* *na bhāvi* *jjagato*
gasmāt *svāriṇī* *krī* *taṭ* || 25 bh *śreyabhojī* || In bh gloss on *kāreñtāḥ*
dṛtīḥ || 26 Pr *śrāmin* ||

Page 23

2 N *pradeśe* for *deśe* || In bb gloss on *parivrājako* · *sarṇyāśī* || 3 In
bh gloss on *sūkṣma* · *onāṇi* || 4 Pr *māhatā* || 5 In bh gloss on *na* ...
vīśasati : *na* *vīśusam* *karoti* || In bh a mark over *kukyāntarāt*, but in the
margin only *aṭī* 1, without a gloss || 6 M *atha*. om. *etā* || M *vedom* ||
9 M *rūḍītāpā* for *paravītūpā* || Ψ Pr M *tīrī mātrām*, PL¹ *tīrī mātrām* for
rīthāmātrām || 10 Pr *īyacīntayatiāt* | *kathōḥ* || 16 Φ *nāvīrah*, *sta* being
added over the line by cop. over *śīa*: hence PL¹ *nōi* *īvīkṣta*, M *nāvīrāsa* 1,
Pi p *nāvīrāstak*, this reading being corrected in p by another hand to our
reading || 17 N *kāśītām* for *om* || 18 Pr *bravānah* || 22 Pr om.
devāśarmā ||

Page 24.

2 Pr om. this line || 3 *prathame* also A and Hamb. MSS. and h. Cp.
l 1; Bh *ōdye* for *prathame* || Pi *matīṇi* || 4 Ψ P Pr M Bh *kṣīyamānāsu*, *nā* being
corr. in Ψ by cop. from *ne*; Li *kṣīyamānānesu* || 6 Φ *sāmyārīte*, corr. by cop
to our spelling || 7 Pr *kāyū* || N *retī* for *citte* || 10 Pr *ātī* (new line)-
dīkṣūta moṣṭieno || 11 M *muśpam* || 12 Over *tingasya* gloss in bb :
hāra || 15 M *de*, om. *vaśārmā* *prāhā* || 17 N om. *yataḥ* || 18 M
sāṅgrāyīt for *songāt* || 19 M *kubhānayōt* || M *khaganūloṣpāsanāt* || 21
bh and MS. h of Simpl. *stri*, corr. in both these MSS. by gloss to *krīr*, which
is also the reading of Ap MSS HI of Simpl. *stri* || M *prasādād* for *pra-*
mādād || 24 bhN *te nōma* for *terā me* ||

Page 25

2 bhN Ψ om. all between *anayat* and *tathāpi*, l 3. But in Ψ the missing
words are supplied in margin by cop. (*sōyi hastapūd* ... *marddhanena patni* ...
nayanādikay ... *paricaryayā tam* ... *poribosam anay* ...), the dots indicating
akṣaras which are lost in the MS. with part of the margin). All the other

MSS. of the Ψ-class including L¹ are complete || M *paritakānayunālikaya* || 9 Pr "syaspa" for "siya" || M *kaścidagrāmātmanūtham* || 10 M "truschana" for "trāshana" || 12 M om *athavātasya gacchato* || 13 M a [new line]-*tāya* || 14 ΨPL¹PrM *devārca* || 15 *yāgeśvaraś ca* with us ΨPL¹ and h, Bh and Hamb. MSS. *jāgeśvaraś ca*; bhNA *yāgeśvaraśy*, corrected by the copyist of bh himself to our reading, PrMp *jogeśvaraś ca* || 16 M *sathārvadhanena* || 18 M om. "guṇa" || 19 L¹ *tāvat bahuṣayūtha*; P *tarat rāhudayūtha* || bh *huduyngala*^o, N *hūdayngala*^o, Pr *hudayugalam*, ΨPL¹ Mp *huduyugalam*; A.Bh with us || 20 M *nūpi* for *bhūyo'pi* || M *samupatya* || 21 bh *praharator*, ^r being added, as it seems, by a later hand N with the other MSS. || M "pratibahacintuk" || 22 Ψ *gomāyus tavor*, ^s being corr. by somebody, who took *ta* for *ū*, to *bh* (reading *gomāyu bhuyor*), PL¹ *gomāyusūyor* || Pi *vicīptayat* ||

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1 M *jumṛbuho* || M *samghatti* || 2 N *āyatī* || 5 bhN ΨPL¹Pr p *socymāno*, M *savyamāno*, A.Bh with us || In bh gloss over *uddisya smriti* u 6 Pr om. *āgacchati tūrad* || 8 Pt *mātray* || 10 Pr *sunucchāya* || ΨPL¹Pr *pātkartum* || 12 ΨPL¹PrMp *erāyividhāy* for *erāy bahuvidhāy* || In Ψ, *vayam* has been corr. by a later hand to *aham* || MSS *edādhabhutineli* (bh *vāśādha*^o); corr. of Ψ adds in marg *musitah* || 13 M *śanaih* only once || 14 Ψ *likam*; cop. adds *ko* in marg., PL¹PrM *koliham* || Over "krte in bh gloss *nimitta* || 15 M *pravilātam* for *pracīn*" || 16 M *sūyedhi* for *sūryodhā* || N *tavāṁchatikāy*; M *taṭṭika* || 18 Cop. of Ψ *yyo*, a later hand adding *apranā* in marg., bhN *apranāyyo*, Pr *sapi anāyyo* || bhN *sūyodhā* ||

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4 N ΨPL¹PrMp *koliko*; bh with us || 5 bh *sashītya* || 8 M om *nā devada* || 10 bh *duhsaṃcarāśu*, N *duhsaṃcārāśu*, but corr. by cop. to bh's reading || 11 In bh *patyur* corr. by a later hand to *pubhpur* || After stanza 133 P (not L¹) ins. *tathā ca* || 12 N *paryākṣipy āstaraṇam*, ΨPL¹ *paryākṣipē svāstaranam*, M *paryākṣipē sthāstaranam*, Pr *paryākṣipē nāstaranam*, p *paryākṣipkasyādā*^o; bh with us, but "w ā" (which may easily with N be misread as "py ā"), corr. by a later hand to "sv ī" || N *manoharāśy ḥayyāq* || 13 bh *cauryata alabdhāḥ*, corr. by cop. to *cauryarat alabdhāḥ*; N *cauryarat alabdhā* || 16 Pr *parapuṇ*, then one aksara smeared with gamboge, then *supsakti* || 17 ΨPL¹Pr *devāśarmmaṇo*, M *devāśarmmaṇā* || N *uvīca* for *āha* || M *bho gavaṇ* || 20 N *bhartā* for *tadbhartā* || 21 ΨPL¹P₁ *pākhalaṇ*, N *khalan*, M *svalan* || 22 Pr *gr̥hitagṛ̥hitamadya*^o || bh *vyāghulya*, corr. to *ryāvṛtya*, as it seems by copyist; N *vyāvṛtya* || 23 ΨPL¹Pr *kolikas*, M *kālikas*, p *kuulikas* ||

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9 bhN *pratikrtavaacanam* || 10 bhNA Ψ PL¹Bh *tavāparādām*, Pr *tarā-*
padām, M *tavādām* for *tarāparādām* || 11 bhN *korisyāmi* || 13 M
drdhbabodhakane naliō || 14 Ψ PL¹PrM *kohitam* || 16 M *vā āha* ; abya
māmārasthām || 17 M *kohitinañ* for *kānorinam* || Pr *aeminn* for *atrāśminn* ||
18 PL¹M *samāga iti* || 19 M *mañña* n. Pr om. *yatah* || 20 NPr *vija-*
māsiūdū || 21 Pr *tāp* for *tan* || bhN *nanyate* for *nanye* || Ψ PL¹Pr
Surśitam, M *śasitam*; in Ψ gloss by later hand: *slāghita* || 22 N om.
tathā ca and stanza 139 n 24 M *tarunyaphulabhōya* ||

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2 M *bāvihaki* || 3 bhN Ψ Pr *bhurāiy* for *bhajaly*, in Ψ corr twice to
our reading, but *ja* twice deleted again. PL¹ with us || 4 Pr *t* for *tat* ||
5 bh *yateh*, but corr. to our reading by cop. || 6 PL¹ *prabodhah* || 7 Ψ
tvāp for *tvām* || 8 bhN Ψ PL¹PrM *tathāiva tathā*°; ABh with us (only
'stī') MSS.HI of Simpl only *tathānuṣṭite*, h *tathānuṣṭito* || Ψ PL¹Pr *kohitah*,
M *kākhab* || 9 M *trne* for *kṣane* || M °*rata*° for °*gata*° || 10 M *rusa*° for
paruṣa° || 11 M *puruṣam ea da nadasi* || M *tus tvām* for *tat tvām* || M
śrārathedayān na, om. *hīṇcul* nūcē i so 'pi bhū || 13 N *rā* for *sā* || 17
 Ψ PL¹M p °*caritam* || N om. all the text between *apaśyat* and *svagrham abhyetyan* ||
18 Ψ PL¹PrM (not p) *kohiku*° || 19 bh *svagrham āgatya*; but the ā-stroke
has been deleted, and *ga* has been corrected first to *ra*, then to *ya* and over
it *ba* has been written All these corrections have been made by the copyist
himself || 20 *ayi*, not *api*, before *śivam*, also the Hamb MSS. and h || 21
M *ram* for *śivam* || 22 M *nāyag* for *ndyam* || 23 M *anūyo* for *bhāgo* ||

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1 M Bh *bāydhaki* || N *sōpeksam* || 2 M *dhib* only once || Ψ PL¹PrM
(not p) ins. 'yam i (PrM omit i) after *lo* || Pr *pativratim* || 3 N ins. *tarve*
before *lakapulōh* || 6 M om. *ahaś ca*; p *divā ca* for *ahaś ca* || 14 N om. all
between *vismayamanā* (sic!) and *idam āha* || 17 In bhBh gloss on *uśanō*:
śukraḥ || In bh gloss on *veda*: *jānāni* (sic!) || 23 M om. *puruṣam yatas tāh* ||

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2 N has exactly our text; but the copyist himself corrects his reading
to *hīdi hālāhalam eva kevalam* || 5 bh °*bhuvanam* || 6 N *kapataśatamayam* ||
9 N *disos* || 10 Pr *vane*, N *pravacane* for *ea vacane* || N *mādyam* || 11
In bh gloss on *kathitum karibhik* || 12 PL¹ om. *guno*; M *gune* ||
20 After stanza 149, N ins. · *samudraśāñvira culasrabhārā samudhyābharekhēva*
muhūttāśāgāḥ strīyah kṛtārthā puruṣam nūrarthakam nipiḍitālaktakarāt tya-
janāti || 6 ||

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3 N *ācaranīyam* || **5** bhN *drāram sthito*, Hamb. MSS. *drāradēśasthito*, h *drāradēśasthēpi* || bhN *krtyotsakutayā* || **7** Pr *ksaura* for *paurā* || **9** ΨPL¹PrM *samagra*° for *samasta*° (L¹ *kurbhāṇḍā*°) || M *krodhāviṣṭah* sa [a later hand adds n]s *tasyāḥ* || **10** N *prakutarāṇ* || ΨPL¹MP *āthāśmin*, Pr om. *āthāśmin* || **11** bhNAΨPL¹PrMpBh *pūt*° for *phūt*° || N *pāpindrenā* || **14** M om. *nāpitam* || M om. *drdhapihūrār jaigarīkrtya* || **15** In Ψ gloss on *dharma*° .. *sabbhōm* (the dots indicating some akṣaras lost with part of the margin) || **17** N *starādeṣu* || M *nolharam* || **19** M *varṇnaśaykīta*° || **22** bhN *lalātah sre*° || bhN *bhūriṇ* || **23** bhΨPL¹Pi *kampamānam*, P *kṛṣṇamānam*, N *kṛṣṇamānam*, MA with us. Bh *kampamānas tv*° || **24** ΨPL¹ *tasmā* for *tasmād*, in Ψ a nearly invisible / added over the line ||

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2 M *erṣṭah* for *hṛṣṭah* || **3** N *sāmava* || M *śuer* || **4** ΨPL¹Pi M *caritra*, but in Ψ corr from our reading || **5** bhN *āroṣyatām* || **6** M *cadhyasthānum* || **7** M om. *dharīdhikītān*, Pi *dharīmādhikītān* || N *naivā* for *naīya* || **9** In bh. *huda*° has been corr from *hudu*° by the copyist || **12** bhNAΨPL¹Pi M om *ṛthānta*, reading only *trayam api*. Our reading is that of the Hamb MSS and of Bh. The MS h of Simpl. has a gap here || **13** M *mūmucya eva vronnū* || **14** M *aradhā*. bhΨPPi M transp.: *rogabhūk ca*. NApBh with us. L¹ om. *ca*. MSS. II 1 of Simpl. [h has a gap here] · *ca rogavān* || **15** bh (not N)AΨPL¹Pi M p om this line. In bh it has been supplied by corrector (reading *iyāṇyutā*). Bh and Hamb MSS of Simpl. have this line (Hamb MS H reading *hy esā*, I *hy etu* for *teyām*), Bh *apārālho* for *dhe*. The MS. h of Simpl. has a large gap here || **16** AΨPM *naśīkācchedah* || N *diśtrāmba*° || **18** M *sāmyavasthāpye* || M *kuyuddhene* || **19** After *ādi*, ΨPi add *kathā* || 4, P adds *kathā* a flourish || 4, M *kathā* + 4, p *cathurthī kathā* 4 ||, Bh *caturthī kathā* || **20** ΨPM *buddhāspharāyam* || **21** bhNAΨPPrMp om all the text between *varītate* and *damanaḥka*, l. 25 It has been supplied in our text from L²Mu²BhK, which, however, omit *pingalakah*, l. 22 (but see Sār. A 39 to A 40) || **23** Bh *māhārāgo* || **24** Bh *bhrtyai vāyam* ||

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2 M *mahatva* for *mahac ca* || **4** Pr *śvid*, bhNAΨPM *śud* for *śvid*; Bh a horizontal stroke marking a missing akṣara (for *oho*), and *śrud* for *śvid* || **6** Pr *gupatiłomakah* || **7** Pr *ekatamaśydbhāre* || M om. *abhāre* || **8** Pi *yugad vā* || **10** Pr *mrga*, om. *yō* || bhN *pātam* || N *iti* for *ityūti* || M *tatra kā pajeṣu varītate*, om *majarr iya*° *ko* || **11** M *varītate* || **12** Pi *asamīkṣita saddoṣa*° || N *śravānam* || **13** bhNAΨPL¹PrMp *bāndhavādha-*

cchedat idhir (L¹ *ram*^o), A *bañuhmireñedarnih*; Bh and Sār. with us // bhN *labbē* for *lohhō* // **14** M *rrati* for *bhavati* // **15** In Ψ gloss by cop. over *drava* of *“vularā”*: *nōśa*; hence M *“unāśa”* for *“vularā”*, Pr *“unāśad/rārā”*; bh *“idrava”*, but corr. by cop. to *“idrvacū”*, which is the reading of N // ΦPPM *“rretrī*, L¹ *“yṣti”* // **16** Pr om *pīḍanay* // **18** M *ari* for *ape* // M *prati-*
lokam // **20** After *vartate*, Pi inserts *evam* *śeṣeṇ* *api* *gnocu* // **21** Φ *śuspalbojī* corr. by cop. to *śuspalbojī*, which is Pr's and P's reading; L¹ *saryubhujūharmasv eva*; bh *śusyalbojī* // **22** Pr *e*, om *ra prāyeṇa* // **24** bhN *raktaryam* for *tat kathum* // M *‘brurit* // **27** N *rināśitah* // **28** Pr om. *kathān* etat //

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5 M *ava* for *era* // bh *“nīvedanāpi*, N *“nīvedandāpi*, *tenīpakārū*” being corrected by the copyist from *terīpahārī*; ΦPPM *tenīpakārīniñedanāpi*; A *tenīpakārānu* *vedutbī*; Bh with us // M *cīñaparicita* // **8** N *apamānena* // **9** Bh *nīpabhyūvīvīt* // **10** M *nāñānena* // **11** Pi *evam*, M *errē* for *era* // **14** bhN *“sama”* // **17** bh *“nīcītīk*, Pr *“nīrttīk”* // **18** ΦPBh *prūnaśamsaye*, M *prānaśamsaye*, L¹ with us // bh *dukkhaparibhāgo*, N ΦPL¹PrM¹ *dukkhaparibhāgo* (L¹ *“bha”* for *“bī”*, M *“gā* for *“yo”*), A *dukkhaparibhāgo*; *ta* and *bha* are very similar in the old MSS.; Bh *dukkhaparito* // **19** M *roṣītā* for *ciroṇtā* // **21** ΦPM¹ *“cvalakena*, Bh *“calakena*; L¹ *gīratī thāsulakena* // M *ca* for *ta* // **22** M *roṣītū* for *ciroṇtā* //

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1 N *asyīparālīkṣṇa kāriyāsi* // **2** bhN Bh *yul* for *yady* // **4** Ψ *tathā* for *yathā*, but *ya* written by cop. over *ta* // **5** M *sāmūrthyam* // **8** M *ti* for *sati* // In Ψ gloss on *prāptakālāṇ*: *avasaroctam* // Pr *“pātād* for *“ghātād* // **9** M *paribhāram*. In Ψ gloss on *paribhārlāṇ*: *jñātum* // **10** Ψ *dūrīl nāñā*, corr to *dūrātmā* // **13** N *kulajātā* // **17** ΦPL¹PrP *śrgālā āha*, M *śrgā* *ā*
āha // **19** N *sarastre kachō bakhō* // **20** M *“bhakṣā”* for *“bhakṣoṇā”* // bhN ΦPL¹PrM *“sarastre”*; Bh *sarastrai*; A with us // **21** bhN *bhakṣayām* // **22** ΦPL¹PrP om. *ca* // M om. *kulānakah* // Pr *sma* for *sa* // **23** ΦPL¹M *mama* for *māma* //

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2 NPr *āśīdūtā* // **3** bhM *abhyāhitam* // **4** ΦPL¹ *vrīlīhābhāve*, corr. in Ψ to *ruddhābhāve*, which is the reading of Pr; M *maruddhābhāve* for *mama* *ir*^o // bhN ΦPL¹PrM *asyūcchedo*; Bh *suñkarītter āśīdālāṇ* *bhāvītī vīmanāḥ* // **5** bhN *ityūhitam*, ΦPM *abhyāhitam*, Pr *abhyāhitam*, corr. from Ψ's reading, L¹ *amīhitam*. A Bh with us // **6** ΦPPM¹ *matsyabandhanānām*, L¹ *matsy-*
avayalhūnānām, Bh *matsyabandhinām* // **7** In Ψ gloss on *vyāhārah*: *vacanām* // M om. *tatra śvāk* // **8** M *prākṣepyate* // M *rogarasamīpyohradas* // bh(not N) A ΦPL¹PrM(not Bh) om. *yo* // **9** Pr om. all between *ṛtti* and *śokend*,

1 10 II 10 M °vīrīlo for °vīrīlo II 12 M शूतः for भ्रूतः II 15 M
ma for mama II 16 Pr agālha II ΨPPrMp saṃphīrāmayitum, L¹ samkra-
mayitum II 17 M mā for māma II 18 N om mām II 21 M vīrajitam,
corr by 2nd hand to vīlajī° II 22 bhN duṣṭamatim, ΨPL¹Pi p duṣṭam,
in p corrected, by a later hand, to our reading II M duṣṭamatelbinam a-
rasasya cittena, A duṣṭamatel aṣṭallinam eva iñhasya; Bh māmāmatu aṣṭallinam
arahasya II ΨPL¹PrMp transp. evam and samarthaśorā; ABh with bhN II
23 bh edaṇ for evam, corr by cop. from evam II M yū for mayā II 24 M
pra[new line]jñāya II

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1 M pradeśa II 2 ΨPPrMp samelyc [p add rāy] vacanāt bhū, L¹ same-
tyevaca bhū° II bhN om. 'pi II 4 M mā for māma II 6 M ins etālīya-
piśitena before etālīyapūravīśam II Pr "vīśeṣam a" II 7
M vīnayat for vīyati II 12 N svārīsho II N kūlīrakend' II ΨPPrMp transp.
mahatī matsyā°; L¹ kūlīrākho 'vadokṛṣitā ma, then blank for two aksnas,
then mahat matsyāshī° II 15 M heci[2nd hand adds in marg.: त्राविम्]
cakṣanāh II 16 N p add ca after kūlī, Pi vīl yathā for lūlā II 23 M
avālīthasō II 24 PL¹ utpathapannasya II

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3 N om. na kūpati II 4 Pi om. kṛte II 6 bhN ΨPL¹Pi M sva-
cchedam; Bh sācchedam; A sācchedam arān, arān corr. by corr. to arāptarān II
9 bhN tacchīracīhān II 10 Pr uṭṭedāro II 12 ΨP samānētāh, L¹ svarā-
gatāh II 14 N om. all between brāhma and śrījāla. I. 16 II After iti,
ΨPL¹PrMp kāthā, p kāthā 15 II, Bh pameamā kāthā II 15 M om kāthaya II
PL¹Bh vīdham II 16 ΨBh gacchat, PL¹ gacchan for gacchātu II 17 ΨM
pratimadino II 18 M pradakṣipatu II 20 ΨPL¹ Lasyaś, in Ψ a very dim
t added over the line II 21 PL¹ °sūtūmū mukta° II 23 bhN ΨPL¹Pi
Hamb. MSS. tan; ABh and Simpl. h tan; M varṣadharīś vītāmī tīgāmānam II

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1 ΨPL¹PrMp om. tat II ΨPL¹PrMp prakṛṣyā II 4 bh yathābhila-
khītām, ΨPL¹PrMp yathābhīlīṣitām II Ψ gatām, corr. to gatā, which is the
reading of PL¹ II 6 bh upāna for upāyena II N tulay for hi sat II After
iti ΨPL¹PrMp ins. kāthā, another hand adding 6 in p; Bh yātī kāthā II
10 M yātī II 11 bhN M tulra, Pr tul for tan na II 12 bh om. lasya II In M
the first two pādas run thus: lasya būḍilha su kuto halay II 13 Pi kuśikena II
14 N om. dha II 17 bhN mrgocchedādanām, Pr mrgocchedādanām, Ψ mrgocchedādanām,
APL¹MBh mrgocchedādanām (in A corr from mrgocchedādanām by cop.). For our
emendation see Sār. 25, 13 and Variants 41, 4; Introd. p. 33 II bhN ΨPL¹Pi M
duṣṭasya for dr̥ṣṭasya; Bh with us II 18 bhN gīlītā II 19 bh dūnāmanā,

corrected by glossator to our reading; N *nā*(deleted by copyist) *dimā*(*nā* del. by cop.) *nā* || 20 ΦPMp *vijñāpayatum*, Pr *vijñāpayatum*, L¹ *egñayanum* || bhN *paruṇī loka* || aturśāsena glossed upon by glossator of bh with *nīḍul-*
tena || 21 bhN *nispñāanasarvasatirochchedanam*, ΦPPM *nīḍikāraṇa-*
sarvasatirochchedana^o, L¹ *nīḍikāraṇasarvasatirochchedana*^o, A *vis[]bāranasarvasatiro-*
chedana^o; Bh *alaṇī deva paralokarioddhendliniśāsena survasatruṇī nīḍikāra-*
chedana karmiyā kṛtena See Sār. 25, 16 and our L. 17 || 22 ΦM 'thū for
'rtke || 23 N *nīti* for *tāmī* || 24 N *tathā ca*; in bh corr. writes śro or
śro over a of *aparādo* || Φ *yeca nīpratyayo*, corr. by cop. to *yena cīpratyayo*,
which is the reading of PL²P₁M || 25 bhN *tena* for *yena* || Pr *badhah* ||

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2 bhNM *vindśanah* || 4 bhN *loccchādanam*, AΦPP₁MEh *lochedanam*,
L¹ *lochedanu* || M *yan* for *yatkātanam vayam* || 5 In bh gloss on *śāmanā-*
tara || bhN *sthitasyēt*^o || M *cārakera* || 6 Pr *derasavakiya*^o for *derakiya*^o ||
7 ΦPrMp *eraṇ*, PL¹ *era* for *esa* || 9 M *utha kṣyūpoḥ* || bh *mustiṇ*, N
musti || 11 ΦPL¹ *jārte*, in Φ corr. to our reading by corr. || ΦP *st̄ptiṇ*,
L¹ *arptiṇ*, M *r̄lrlu* for *tr̄ptiṇ* || ΦP (not L¹)p *katham ca naḥ* || 12 Pr *uṣpati* ||
ΦPL¹p *pūlaye* || 14 ΦPp *gaṇ dūhyate*, in p corr. to *dūhyate*; L¹ *go-*
dūhyate || bhN *ha* for *ca* || N *tugū* for *tathā* || bh *prajāḥ* corr. by cop. to
prajā || 19 ΦPL¹ *tadīa lokaḥ*, in Φ corr. by corr. to *tadvat lokaḥ* which is
p's reading || 20 M *gānāni* || 22 Pi *lokānuhakarītārōḥ* || 23 M *kṣa*
for *kṣayāṇ* || ΦPL¹(not N)p *yāṇ* || ΦP *śāṅśayāḥ*, p *śāṅśayāḥ*, L¹ *śāṅśaya* ||

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2 ΦPL¹p *saṁvīṇi* || ΦPL¹ *bhakṣayiḥśāmī* || 3 bhN ΦPL¹Prp *uṇrti*^o,
M *uṇrddi*^o, A Bh *uṇrti*^o; in A corr. by corr. to our reading || ΦPL¹PrMp
ekah *srājati*^o || 5 M *gatasyā*^o for *ta tasyā*^o || 8 bhNA ΦPL¹PrMp *ājñāta*,
Bh *ājñātak* for *ājñāpīta* || 9 Pr *radho bhavati* || 11 For *ubhīyama*^o,
bhN ΦPPp *māhodyama*^o, L¹ *mālodyama*^o, M *māhodyama*^o, A *adyama*^o, corr. by
corr. to *udyama*^o; Bh with us || 14 In bh gloss on *uṇdhāya*, *kṛtvā* || Pr
uṇdhāyāḥ^o || 16 Pr *na* for *ni* || 18 Pr *ac* for *anyac* || Pr *laghusarām* ||
19 bhNBh *ekāṇ* for *ekas* || 20 P *laghūr*, with *ta* added by cop. over the
line between *ghu* and *r*; hence PL¹ *laghutar* || 21 bhN *aparāṇḍhā ḥīṇ* for
apa^o *trāṇ* || Pr *prāṭhā* for *prāṭhā* || 23 bh *na* *trāṇya*^o || 24 Pr *sa-*
raram || In bh glossator adds *trāṇ* above *uṇvīṇaya* ||

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1 Φ *daṇḍīrā*, but *gato* added over the line (by cop.); P *daṇḍīrōma*, L¹
daṇḍītāma for *daṇḍīrāgato* || M *bharīsi* || N *śāśakah*, om *āha* || 4 bhNA ΦPP₁
smorāṇṭaḥ, M *smarataṇ*, Bh *anusmarāṇṭaḥ*; pHh *smarata*, I *smarat* || 5 Pr

māyālāmāyālāmātak, but the second *annīsvāra* del. by cop. II 6 N *tatah* *srenubhūhitay*, P *tatasthānibhūhitay* II ΨP *yad deram*, p *yad eram* II 8 P *varttīm* for *varituvyam* II 12 N *svāmī* II 13 ΨP *dyadderam* for *yady eram* II
Over *darsaya* gloss of bh adds *trāṇa* II 14 ΨP *cāra* [Ψ new line] *cūrasaṇ-*
ham II bhNAΨPPrMp *yevēlum*, Bh *yevēnam* II 17 ΨP *tāṇu na* II ΨPPrBh
kathām ca nah II 18 Ψ in the first pāda *nūksyit*, corr to *na syāt*, apparently
by corr II M *parābhāraṇ* II 20 Pi *svabhūihetoh* II 21 M *du* for *durgān* II
22 M *rīsvambhitāh* II M *dukkhasādho* II 23 N *rājñūlīm ca* for *gajānām* II
Pi *lahsana* II

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1 N *nākārastho* II 3 M *somūl* for *sāmūdeśūl* II bhΨPp *hīanyakaśipor*,
Pr *hīanyakaśipor*, A *hāryakaśipor*, NHt and Hamb. MSS. with us, h
dharinya° corr by 2nd hand to our reading II 6 bhNAΨPPi MpBh *bhumi*,
Hamb MSS and h with us II 7 M *ma* for *me* II 9 Pr *angul* II 12
ΨPr *mānōtsāho*, Ψ with a small vertical stroke over *tu* to indicate the end of
the word, this stroke meeting the lower end of an avagāha of the preceding
line; PL¹, misreading this *mānōtsāho* *tu*; ep vol. xi, Table II, Nr 15, 1
right-hand margin. A real *r* appears in *durgām*, 12 M *mānōtsāhe* II 17
ΨPPrMpBh *samutsukah* II 18 Pr *yāmṛta* II 21 M *neurāstete* II Pi
sunnaṇḍamna II 22 ΨP (not p) *lathānena* for *tarinena* II 24 Pi *uktigre*;
N *uktiā*, om. *gre* II M om. *tatah* II ΨP(not Pi)Mp *humeit*, corrected in p
to *hameit* II

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5 Pr *°śabden* II 7 Ψ *malvālmanay*, P *malvī ālmanay* II 10 After *it*,
ΨPPiM II *kathā* II, p only *kathā*, Bh *saptami kathā* II ΨPPrMp *ita* for *udam* II
11 ΨP *śabihasya* II 12 N *ut्यotyatasya*, om. *klaṃ ca* I n II 15 N *mālikya* II
M *puru* II for *kuru* II 17 ΨPPiMp *sadyodyatānām*; bh *sadyododyatānām*, but *dye*
deleted again by cop. II 19 bh *gurutmā*, N *gurutātmā*, *trā* being del. again
by cop. II ΨPPiMpBh *koliḥasya* II Pr *yathāhavēk* II 21 ΨPPrMpBh
koliḥo, corrected in p to *kun*° II

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2 Pr *godesu* II Mp *pumpūravaruddhanay*, Bh *pumpūravaruddhanay* II ΨPPiM
(not p)Bh *koliḥo* II 3 bh *sve sve silpe*, N *sve ora silpe*, Pr *sasvaśalpe*
bhNAΨPPrMp *parāṇ* for *pāram*; Bh with us II 4 Under "vyāga" gloss in
bh *śaraca* II 5 ΨP *sunnaṇḍdhināu*, PrMp *suvaṇḍdhināu* II 7 bh *śarā-*
śruśūṣām, N *śarāṇśūṣānām* II ΨP *śarārasūṣānām*, Pr only *śuṣānām*, A Bh
with us II 8 Pr *°varddhāpanikotsavīlo*° II 9 M *svagṛha* II In bh gloss
on *gacchataḥ*: *tau* II 11 p *°krīd*° for *°bhṛtā*° II ΨP (not Pr)M *devatāyanā-*
disu, p *devatādisu* II 12 Ψ *koliḥathakārau*, PPiMBh *koliḥa*° II P *sthānakā-*

sthānekr̄v, ΨPrp sthānakashānakeṇu (in Pr corr. by cop. from *sthānāka*). M *sthānakosu* || **13** M *mukhyāny* || **14** M *kuta* for *tilakita* || **16** In bh a glossator makes two carets after *sīrasyāñ*, one over the line and one under it, writing in margin: *cakilamrgavadvādūṣadīśācetrīmtyuktāñ* oh 8. None of my MSS, including NABh has this addition || **17** M *patrīñ* for *patrāñ* || Pr *kanaka* for *kanala* || **18** Pr om. *loka* || ΨPPrM (not p) *loconāgrā* || ΨPPPrp *āyavatau* || **20** In bh *ni, u* *poyan*, with ardhadanda after it, has been corr. by gloss. to *nirūpoyantau*; N with us || ΨPPpBh *kolikā*, M *kolikā* || **21** bhNΨPPrMp (not ABh) ins. *samāñ* before *samāptat*; Ψ at first intended to write only *samāptat*, beginning a *ta* after *samāñ*, but correcting this to *sa* || P₁ *dhanvāraṣṭambhāvākāra* ||

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3 M *ślokam ca i pathan* || **5** M *tad* for *naītad* || **6** Ψ *yenācāvāngy*, corr. to our reading by corr. || **9** ΨPPrM *py ḥptam*, p *prāptam* || N *hatay* (?) for *h̄tay* || After *h̄tay*, one leaf is lost in Ψ, comprising all the text down to *m avata rati* (excl.), p. 50, l. e. The page number in the margin of Ψ (20) is right, whereas that written over the red middle spot (19) and all the page numbers in the same place on the following leaves are wrong || **10** bh *vaitanyam* || M *carcamūlūnyaparam dhatte kīm yam h̄yadīyānu me* || bhN *h̄yapātay*, corrected by the glossator of bh to our reading || **13** P *surgasūvīksyām* || **14** P₁ M om. *karoti* || **15** In bh gloss on *mugdhe: he* || M *mr̄gāñ śūpā* for *niśāpā* || **17** Pr *bhē* for *nabho* || M *kuthilalum*, om. *alakam* || **18** Pr *āñgu* || **19** bhN P₁ *dahana* || **20** Pr *unktam* || M *muñtruh* for *mukuh* || Pr *siacchakam* || bhN *tatra* for *tan na*, gloss. of bh adding *na* over *yu* || **21** P *hūpūlumādīe* || **22** Pr *bhēne* || **23** In bh gloss under *vakṣo: mama* || Pr *pañkaja* for *puñyara* ||

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1 Pr *radher* || **6** Pr *parārtheśīñā* || **7** P *mr̄khita* for *muñtam* || **9** M *varākam* || **10** N *tanvyamga* || bhNΨPrp *vidito*, M *diplupto* || bhN *atyudbhutane* || **12** Of *pādas* cd, M has only the words *smāryate pīrāñyate* || **14** Pr *varyam* || **15** Pr *citta*(new line) *ilasya* || **16** M om. *krtaśrīgārah* || **17** ΨPrMp (not Bh) *kolika* || PPpMpBh *kolikam* || M *gallum* || **19** M *udgatāśrutam jalan* || bhNAPPPrp *api* for *ayi*; Bh with us ||

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3 Pr *talikā* for *yathā* || Pr *arastkitētu* || **4** M *piarata krtū* || **11** Pr *bibheti*; P *bibheṣh*, without danda || **13** PPrMp *kācid* for *kadācid* || bhNAPPPrMp *raiśasutā*, corrected by a corr. of bh to our reading; Bh *raiśibhutā* || Pr *bharati* || **15** In bh *grahakṣamā* corr. by corr. to *grād-*

'ksamā N with the text || **16** bhNPL¹P₁M² āya tasyām, A āyam asyām; our reading is that of Bh, which after *uktāp* ca inserts *kōlūdasa* *sukunyatale nātakē* (I, stanza 21, ed. Pischel, first edition, and Bochtingk, I, 19, ed Godabole and Paraba) Pūṇabhadrā never quotes an author by name We have possibly in A and Bh collections of Pūṇabhadrā's wrong reading || **18** P aṇṭakka:anahpī° || **20** M rāttaiyāp || P₁M kōlīka || **23** bhN sahāhīnakāla, A saha + ahīnahāla, PPrM sahāhīnokālāh; Bh saha sōdāra ||

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1 PPr(not M)pBh kōlīka || **2** M anekaravinnakacitāp || **3** N kōlīka, M kōlākūprayogolpatanam || **4** P₁M² kōlīkam || **5** N *tatra gu*, the *gu* being deleted by the copyist, then N om all the text between *tatra* and *gane*, l 7 || **6** Here Ψ sets in again with *m* *avatārati* || bh *gadātra* for *avayalā* || **7** Pr ms. *jupla* before *gune* || ΨP *garvamā* || bhNΨPM °*as̄ī vīyah sad̄ī*° (P *sad̄ī*°), Pr °*as̄īrāsaq sud̄ī*"; A *as̄īde*", but om *marāyana*, Bh *madvīññosasaqghotulapīayogam nārāyanānūpam* || **8** M °*rāpasthōyama*, P (not Ψ) *āsthōyama* || **11** Ψ *manośa*(śa del. again by cop) *rathar dī*", P *mano-**rathar dī*° || **12** bh *rājanyāp*, corr. by cop to our reading, ΨP₁ *rājahanyāp* (corr. in p to our reading); P₁M *rājahanyāp* for *rājanyām*, A Bh with us || P °*cūrnāvale*° || **13** ΨP °*kuśamā*° || ΨP₁M² *atikurabbhigamdhū-**citromālāmbaro* (M °*gāydhā*° for °*gāydhī*°) || **14** ΨP₁ (not M)p *kōlikas* || bhNΨPP₁p *rājahanyām*, but *प* in P very small, in p deleted again, A Bh with us || **15** bhN °*rāvadāne* || bhN °*talōrūsthitāp* *ekākṣinīp* || bhΨPP₁ *arulohagāyātīm*, ABh with us || **16** N (not bh) *māvema* for *mādanena* || ΨP *sprśamāna*°, bhN °*mānasām*, ΨP °*maṇasām*, p "maṇasē", P₁ *sprśemānasam*, M *sprśamānasā*, A *sprśamānasā* || **17** ΨP₁M²Bh *kōlikam* || **18** M *śayyāyām* || **19** P₁ *umādītāp* || **20** ΨP₁M²Bh *kōliko* || **21** M *gambhiraślakūyū* || N *śanai* (!) *śanair* || N *āha* for *uāca* || M om. *evēdam* || **22** bhNΨP *kanyā cūhāp*, Pr *cūha*. A only *kanyādhām*, Bh *kanyā dhām* || N transp. *cūhāp* *kanyā* || **23** ΨP *māṇīmāśaṇpārkhād* || **24** M *tvātam* for *tvām* ||

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2 Pr *gāmdhūravivāhena* || **5** bhN *anubhāvato* || ΨPPr *kōliko* || **6** bh *raikūṭasvarggam*, N *raikūṭham* *suarggam*, ΨPr *raikūṭasiaragam*, P *raikūṭhasvarggam*, Bh *raikūṭhalokam*; A with us || bhNΨPP₁M² (not Bh) om *tā* of *tām*: A om. *iti tā* || bh *uktātā'*, N *uktāpūlagṛītā'* || **7** bhN *erāvagacchatī* || **8** bh *kudācīt mānp*°, corr. by copyist to *kudācīt cāp*°; N *kudācid*, om. *ca* || **10** M *āsti* || bhNPr *rājā* || **12** M om. *muruṣeno* || **13** N *tan nā* for *nātrū*° || Pr *devātīta*, om. *ca* || N ins. *tiām* after *derā*, but it is blotted out by the copyist himself || **15** ΨP₁M² *evēdite* || **18** Ψ

yā corr. to *vā* by cop. || ४ PPrMp retti || २० N tutkā ca || २२ M
sukhū for śucā || २३ N malatām ||

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४ M om. evam || ५ M kōyēukino || ७ ΨPPr °vitalhita° || ८ bhNMP
(not ΨPPr; delete the asterisk in our text) om. ea || M om. āh || ९ M
om. ko 'yam kṛtān || १० M tukāśam || ११ bhNBh °kolika° || ४ PPrM
vīśvavīśvapām ko°, p vīśvavīśvān ko°; A vīśvavīśvapārttāptam || १३ Pr
prōhasita° || bh prulikita°, ΨPPr pulikita°; A Bh with us || १५ ΨPPrMp Bh
gazdharā || १७ ΨPPr dīṣṭayo || N māṇusyui || १९ Pr tatos te || Pr
ins bhūtā before / hūtā || Pr sahalasthito || २० M gamana° for gagana° ||
२३ bhΨP (not PrMpBh) dhanayararo; A dhanayabharo, corr. to our reading;
N stutyo dhanaturo for nāstī anyo dha° || २४ N evā for elyu || Pr sarva ||

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१ NA ΨPPrBh yāmā° for jāmā°, cop. of bh adds yā° over jā° || ΨPPrBh
°prabhārena || २ N rāśi kariyāmī || ३ Mp narati°, om. nara (which in
p has been supplied over the line) || ४ Pr °karayrahraṁṇaya prākptā, this
being corrected from some other reading || ५ bhNA ΨPPrBh °yāmātr° ||
७ ΨPPrMp prahitak for prahitāḥ || ८ M lokikāp d alusmāt kaśmād || N
lāmād || १० M uhiṣup || १२ Pr °parivāś || १४ M °rahitam for °a-
hītām || १७ M hatāśeśā || ΨPPrM pumdrarārdhāna° || १८ bhN tutāḥ
for tac || bhNBh om. na || २० ΨP (not Pr) pumdrarārdhāna°, M pumdr-
rareana° || २१ M naṇ° for mantri° ||

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१ N tato for tat || २ Pr suruhitām || ६ M vīyāpādayati || ७ M
vīyāyati || ८ Pr vīyāhasya || ΨPPrMp Bh kohiko || ९ M om. ke pūrvam ||
ΨPPr °kaśipu° for °kaśipu° || १२ N vīyāpādayate; M vīyāpādayayatī ||
१४ bh paṭaho ra dāpito, ra being del by cop. by two dots, N paṭaho rāp
dāpito || १५ bh vīhataḥ vi°, N vīhataḥ vi° || N vīyāyat, corr. by the copyist
from 'yan, for yo yad || १७ bh mahāsatro, N mahāsasatvo || २० ΨPPrMp Bh
kohiko || bhN muktasukhāraṇpho || २१ N paryālocitātāt || २४ bhN
soṇḍhyotkīlā° ||

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१ After the second me Pr ins. pitā || २ M ins. sattaram between rarum
and satram || ४ N vīktum hi || ९ MpBh kohike, ΨPPr kolikam, N kau-
hīla || Pr vīsnurīśu || bhΨP vīkumtaśvargge, A khekuṇṭhe svārge (corr.
from 'rygo), N vīkumtaśvayāgre; Bh vīkumta(!)bhavane || M om. vīnateyo ||
ΨPPrBh vījñapayad, M vajñepayad, N vīgopayad || १० bhΨPPrMp om. all
between pṛihīyām and pūndhīvārdhanāūlhīpater, l. 11. The missing words

are supplied by the glossator of bh in the margin. N has them in its text. In A this passage runs thus : *pumidhavarordhāvābhīdūnagare* + *derākāra-*
dhārī + *koli* + *rūjalutaram* *upabhuṇyata* + *tatah*; Bh: *pumidhavarordhānagare* *bha-*
gavālākāra + *adhārī* + *koli* + *rūjalutaram* *urata* + *tatah* + N ins. *tu* before "pumidhā" ||
 ΨPM *pumidhavarordhānā* || Glossator of bh: *pumidhādharāadhā* || N
upakāri || bh *rūjalutaram* || 13 ΨPPM pBh *koli*as; N kanlike for *kaulikas*
ca || bhN *ṛytunisayē* || 14 bhN *rūjñopyam*, corr. in bb from *rūjñopyam* by
 the cop || 15 bh (not N) *bhagaran* || P (not Ψ) *rūjñita* for *rūjñoditah* ||
 17 Pr om. *tēnī* || In bh gloss on *nāstikā*: *janāh* || 18 bhN *bhaguvan*
bha°; ΨPr *bhagaran* *bha*°, P *bhagarā*, then an akṣara lost by a hole, then *bha*°;
 M *bhagaradbhaktā*, om. & cu. A. *bhagavadihātā* ca; Bh with us || ΨPp *mar-*
jayām || bhN *bhikṣyaptiti* *samu*° || 19 ΨPPM *derapraṇāmīy* || Pr om.
tato || Pi *vibhāvī* || 20 ΨPi M pBh *koli*, P *dvāmpaticholiko* || 22
 NPr *sahāryo*° *hāryo* || 24 bhN om. or alter *rahūm* ||

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1 ΨPPM pBh *koli*o || pBh *āhu* for *ādūtā* || 2 pBh "yāpashchitasya" u
 pBh *mārgalādikām* *sayyāt kōtyam* || M *rājaskṛiyatām* || 3 bhNAΨPPr
 "vidhch"; Bh with us || Pr *garocanēdīsu*" || 4 bhNAΨP "cāyilano for
 "vāndano (A *gorocanasitasiddhīrthāku* + *kusamādi*"); Bh with us || 7 N *rū-*
hatesu, M om *rūhitesu* || ΨPPi *pādīhatasāyprahār*, M *pādīhātavāyprahāre* ||
 ΨPPM pBh *koli*o || 8 Over *rūmaṇī* in bh gloss: *dattā* || ΨPPr "svārūpā-
(in Ψ "rūpā" corr. from "rūno" by cop) *dūtāvīdi*; M "*hāna*" for "*dūna*" || 9
 bhN "*mālām* for "*stulām*" || 11 N *pāmāganyākāmabhām* || N *āpāmāya* || 12 N
 "*pādātīyah*" || From the pun: *sakīn*° ... *asakīt* it is clear, that in *sakīn*° (for
sakīn°) the MSS give Pāṇḍabhadra's own spelling || In bh a corr. writes
bhāp over *sam* of *ārasambh*; N *ārabhamātā*, M *āsāmātā* for *ārasantā* || 14
 N "*kiyu* in *mā*" for *kecīn mā*° || 15 M *gamanā*° for *gugana*° || N "*mihātīm* *stā*" ||
 16 P (not Ψ) *samapāyatā* || 17 Pr *derarūjey* || 18 N ins. *hārū* before
hārūye || Pr *āhya* || 19 bhN *erām mābhīhite* || 20 M *surāśisām*° ||
 22 M *pratinasti* || N *kunjustra* || 23 Pi *prabodhate* ||

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1 Pr *erāhmāli* || 4 ΨPPpBh *koli*o, M *koli*au || 5 ΨPPr *jāta-*
kañkānām, in Pr the second *ta* over the line by cop || Pr *ricoptatām* ||
 ΨPPM (not p) Bh *koli*as || 8 N *svasvāhīrebhyo* || Pr *prāyayātā*, Ψ
prānyātā, corrected by a later hand to *prānyātā*, which is the reading of P ||
 ΨPPBh *svasas* || 12 bhN *erām vīcālini* || 14 M only *vīrāmā* ||
 17 N ΨPPM pBh *koli*o || 18 N "*māhātīm*", ΨPr "*māhātīm*", in Ψ followed
 by danda; hence PL¹, misreading the danda for first o-stroke. "*māhātīm*
roju" || ΨPPM *sahulatā*° for *sakula*° || 19 After *ui*, ΨPi *hātā* || 8, P

॥ kathā ॥ 8 ॥ flourish ॥ it, M *kathā* + 8 ॥ Pr āvṛṇṇya ॥ M era for eraṃ ॥
20 N om. santu ॥ **21** Pr °myōpavistasya, om ca ॥ **22** N ā, then blank
 for one aksara, then yikam ॥ **24** Over samanaqīta a° mark by later hand,
 referring to an addition by the same hand in the right margin: otah param,
 and to an addition by the same hand in the left margin kārunam ॥

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1 pBh abhyuktū ॥ Over anuyuktū gloss in Ψ by later hand: prastā ॥ M
 sāvivye, PL¹ sāvidyo for sācivye (but in Ψ the right reading quite distinct). In
 Ψ gloss on sācivye by later hand sāhāyye ॥ **4** N apiyasya ॥ **5** In Ψ
 by later hand gloss over śraddheya°: mānya ॥ **6** N matsannīṣe ॥ **8**
 bhNAΨPPPrp (not M) gr̄hīsyāmi, Bh gr̄hīsyā (?) ॥ **9** Ψ jñāpa [new line]
 jñāpayitum, the first jñāpa deleted by small dots over the line ॥ **10** bh
 duhkhusahatarām, but corr. to our reading, apparently by cop ॥ **11** Pr
 tadākā ॥ ΨP jñāyā°'bravīt, Pr vijñāyā°'bravīt, Mp vijñāyā°'bravīt ॥ M eraṃ
 for era ॥ **12** ΨPPPr °pradhānye ॥ **13** M atyutthite ॥ p cd- for rd- ॥
14 bh roṣṭanya, corr. by cop ॥ In bh, the copyist writes da over ra of
 pādāv a°, hence N pādād ॥ Ψ srīh, P strih ॥ **15** bhNΨPPPr Mp bhavasya,
 ABh with us, but in A corr. by later hand to naṛasya ॥ **16** bh juhāti ॥
17 bhN tenā, ΨPPPr Mp tathā for tena; ABh with us ॥ **20** M śramayate
 for chrayate ॥ In Ψ gloss by later hand on nīruḍyute · khidyate ॥ **21** N
 om padām ॥ P om. hā sūtantryospr ॥ **22** Pr abhūrumā, Bh apī dīuhyati
 In the Hamb MS. H, the stanza is omitted, I reads sūtaṇṭīyān mīṭatek
 rāyāhṛdaya prānān apī cyāryate ॥ **23** Pr raragrahah ॥ ΨPPPr Mp sūkūryeṣu ॥
 N derā for era, ΨPPPr M tad era derātā (M ins. kāñ) yuktam, p tad era yuktam ॥
24 N om yad uktam ॥ **25** M °marddenenurokto ॥ **26** bhPr nāpeksah, N
 nākṣyepya ॥ bhN rāmechitā ॥ **27** M prabhūṣanam for prabhūnūm ॥ **28**
 bh bhāvī°, N sāvī° ॥ **32** ΨPPPr Mp karoti ॥

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2 bhN parām ॥ **3** ΨPPPr Mp cittam (M vittam) tasyōpori ॥ bhΨ
 paridruhyati, N duhyati, the copyist adding paridru over the line; P pari-
 duhyati, M paridudyuti, Bh paridruhyati, APr druhyati, om. pori. Cp.
 Sār. 21, 5. Hamb. MSS.: vīkṛtīm na yōti ॥ **9** PL¹ om. m adhūnū
 svayorūm sūmītrām ॥ **11** p satkuline ॥ **12** M alīsto ॥ N ulītaṇ for
 tyaktunū ॥ **15** bh yā for yo ॥ **16** N prathitān na śru° ॥ **17** Ψ tena
 twice, but the second tena del. again by little dots over the line ॥ **22** M
 sotām matikramya ॥ M ins. sa before iartate ॥ **24** M protimadyate ॥ **25**
 bhNΨp cyuta; Bh bhūyataḥ, APPr with us ॥ M sampitātāt for sthānōt ॥
26 N galanamatibhūḥ ॥ **27** ΨP nayoktī, M nāyoktīr ॥ **28** p om apī ca ॥
 bhNΨPrMp parināmā°, A parināmo°, PPrBh with us ॥ **30** bh om. ca; N

tuthāpi, omitting stanza 236 n

31 In bh, a later hand corrects 'uñjivibhih

to 'uñjirinah n

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- 1** M mūlabhr̄iyoparādhenā, Bh mūlabhr̄yāparādhenā n **3** N sūphar āha n
M om. yatuh n **5** M tōd asyu for tasya n In Ψ, nānqunyāp has been
corrected to nānqunyām, apparently by the copyist; PM nānqunyām, Pr p
nānqunyāp; A Bh with bhN n **6** Pi pūrṇa bhaya° n M ms. era after pūr-
ṇam n **8** M sāvanagato n **9** PL¹ tuṣṭālī n **13** M sn̄datobhāyāyāno° n
ΨPPrp stāpuccham n **14** N sphitā bhavapthi, PL¹ gūnā sphitibhāvamūti twice n
15 M trūhīnāgneh n **16** NM tathā ca n **17** Over pālitāh a later hand
writes in Ψ kriya n **19** bh arañchane n **20** Pi nāstā pātīc n In bh gloss
on h̄tum alakṣayap (?) n **21** Pi dākṣinām n **22** N aranya 14°, ΨP
aranyārūḍinām n M om. sāva; NAΨPPrpBh and later hand in bh sāva n
23 M rāvanāh n **24** bhN Bh wa nāmitamp n **26** M om. kim ca n **27**
ΨPPrM ati for iti; in p v̄i corr. to ati n **28** M kālī for kādusasati n
30 N kīlāracanām n BhNAΨPPrM Bh na for ev, p ea; p śrūyata, corrected
to śrūyate, Bh śrūtam for śrūyatām. In A, two small horizontal strokes ovo
na refer to a marginal addition by a later hand tulyārtham tulyasāmīrtham +
marmajñānam rūpasāyinom + ardiharāyahāsām mitrap + yo na hūyāt sa hāyale +
183 n **32** Ψ durvultān, corr. to our reading n **33** N pūgulakor āhu n

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- 2** M yajñayatto n M om. nāma n **3** bhN eva for evay, BhA with us n
4 M paśyati n **5** N nūcetas n ΨPPrBh tisṭati n ΨPPrp (not M) om. all
between adhīnām and gantum (Pr writing gatum), 1 7 n **6** M yathāsaktim n
M him apy n **7** N °nivedena n **9** ΨPPr vrujākīnena, M vrujātena n **10**
ΨPPrMp eukhūtra pradeśe; A Bh with us n **12** N suto for tatah; a
misreading of the form which tu has in bh n **13** In N, pāññā° has been
corr. to pāññā°, pBh pāññāksana n **14** bhNΨPPrMp pṛṣṇam uñ kālī°
(N °kalatī°, M °pu° for °pūra°); A with us; Bh pāññāputrūkala brāhmaṇa-
janaih n **15** N brāhmaṇa āha n **18** PL¹ om bhagnarrate sūfhe n
19 Over nūkyati—as our MSS. write—later hand in Ψ. pātikāra n **22**
M pāññā° for pāññā° n Pr bhir for upatthir n **23** M sīyaskārīty n M eva
for evay n

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- 1** bhNΨPPrBh bīvībī. A with us n A bho sādho mām ullīraya + bīvī bīvī
vrāhmaṇobravīt + yusma nāmagrahanena tasyale &c., l. 4. Before yusman° the
corr. of A ins. bho vānara teum prakrīyā cāpatalā + kūpān niryalah sāu māy
sāntāpayasi + vānara āha maivāp vāda bīām upakārinam akāpī ḫopatthāpūrīrahām
nōdrehayūnī tatas tena drījena vānarāopy ullāritāh otha sūppa āha bho sādho mām

utiāya + tuto vrōhmanōbravīt. But none of our MSS. including Bh, p, K has this short dialogue between the brāhmaṇa and the monkey || M eva śrutā || 5 N uādrśāmaḥ for na daśāmaḥ || 7 Pr om. te || 11 ΦP māmānugrahānāya ē, with, in Φ, two dots over ha || N om. bharataḥ || 12 M evam uktā gruhābhimukham || 13 N gṛuḍabhimukham || ΦPM (not p) prāyāt, Pr prayātāḥ || 14 ΦPPrMp asmin for tasmiṣe || 15 Pr, om. te etc ΦPPrP (not M) om. all between prāyāt and atha, l. 18. In p the missing text is supplied in the margin by a later hand || M sarppemāpy uktom + pātūlavaśy akom uāgah + tat tu iya Lārye smarānāyōham ity uktvā pātūlaṇ prāyāt + kṛa vī sōpy utthirūtāḥ &c., l. 20 || 16 bh bhavate, which a corr. corrects to bharatā || 18 N om. sa || N om. one muhūrta || 19 ΦPPrP marāpāy || 20 N tenābhūhitam || 22 ΦPM enam for evam ||

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1 Pr smṛta || 2 M veditāny || bh āśvāstasra (?), corr. by cop. to āśvāstas ca; N āśvāstasra sa nauḥ || 4 N nirṛtyam for nityum || bh bhavatām, N bhavarātām for bhavatā || 6 ΦPPrM graīeyakādikam || 7 N om. ca after uktam || 8 N tat sahāmata sarvam for tatsaktura esat sarvam || N prasuptam for suprayuktam || Pr tu for tara || 9 A corr. of bh corrects nemitaṇ to ni mittam || ΦP bhagavān for bhavān, Pr bhavān, but one akṣara before vān del. with gamboge || 10 Pr vrāhmaṇa tat gr° || Pr su mamāropakārī || 12 bhN ΦPPrMp Bh pādārghā°. A with us, but apparently corr. to pādārghākṣina°: Bh pādārghāsonasūnatkādanapānclhejunañisathīyōr || bhN °svādona° for °khālunn° || N ādiśamatu for ādiśatu || 19 N dr̄ṣṭā °brarū, om. rājā || N tvayāldam || 23 M bālharitrā for banbhaytrā || N salūm, corr. by cop. to sūlūm || 24 N ārohayuti, Pr āropayat ||

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1 Pr tas for tais || Pr buddhena || 2 ΦPPrMp āgotyābrāte cū || bhN ins. te before tais° || bhNA ΦPPrM asmud, Bh asad, apparently corr. to asad by cop., for asmād || N mumoca || 4 PrM dāhyāmī || 6 ΦPM hastuspārśān, Pr hastaspārśān || 7 M dr̄ṣṭā for duṣṭā || 9 N gāndulatāmpriku°, om. °māntriku°, P °māyūtikabbhāsajikā°, om. tāntika; L° °māt̄i ga-tāmprikhāsajikā° || bhN °kānā° for °kānya°. Bh gāruḍikamāntrikā bhāsajikā anyadeśaśāśinā, A gāndulikā māntrikā + tāmpriku bhāsajikā anyadeśavāsinā || 10 bhN samupacariṣaṇ || 11 N bkrāmatu || 15 ΦP °mātrā tāp, N °mānām for °mātrat tāp || Pr °kṛitumān || 16 N pratyupajūtilām || N om. tasya || bh pūjām ca gau° ca, the first ca deleted by copyist || N om ca before kṛtvā || 17 M anap for amṇip || 19 M m for sanam || bhN atha (N !) gatā, thena || 20 N mantriteṇa || 21 bhN ΦPPrP (not

M.Bh) °sugana° for °sujana°, A. sarvusugjanasametena, corr. from suhr(?)sugjana°, Bh sukrtsvajanasa metena II AΨPPrM bhogādī°, Bh bhogādīnā tustena° II

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1 N °vāraṇa° for °vāraṇa° II After ut, ΦPPrMp ms. 9 (i) kothā ; P adds śrik ; Bh naramī kathā II flourish II 2 ΨP om. vā II 4 ΨP vīvīvartayatunī II M sakah for śakyah II 8 bhN AΨPPrP nevāravīyāh, M na vāraṇīyāh, A suhīdah klesāpathān na vāraṇīyāh, Bh and Sār. with us II 11 N tathā ca II Pi om. yan II 13 ΨP sī II N damanam for na madāpy II 14 N ayaṇtrinam II Over ayaṇtrinam, gloss in bh: na phosalāte, and gloss on the last part of pāda 4 āpātakale utte (or °he) drṇapāme II 15 ΨP bhujāngah stu°; M bhujāngastastutuṣpi vā II 16 M rasānāmukhaṇī II 18 N vīñāpyumānā II M om. the words between pravartante and bhṛtya°, waiting nrīya° II M āgāte for ayalau II NPi duḥkhapāte II 19 bh vāhyah, N bāhyah for grāhyah II 24 N supharāha II 26 bhN pūrvāś carati II Ψ trāti, corr. to our reading; p. svārūti II M bhayāt pūrvāś haribhu vā II 28 N pūrvālakasāha II Ψ and perhaps bh sāya°; Pr °bhāsyo, ΨPM °bhāsyo for °bhaktā; but ep. Sār. 30, 13 II N kathaśau II 29 N om. sa before sāyabhuk II bhΨ sāya°, Pi sāya°, Bh sāyabhuk, A with us II N vedapādā II ΨPPrMp transp. piśtabhṛyo (Pi add. h) deva°, but ep. Sār. 30, 14 II 30 bhN bhoyaputāh, ΨPPrMp bheyyabhbūtāh, Sār. Bh with us. A bhoyrbhbūtāh II N taddāpy II N ms. evam, cou by cop to evam before anuśānam II bhNΨPPrM (not ApBh) om na before karṣayati II 32 N yugati drohe II 33 In bh gloss on tejayati, tvārkaroti II

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1 N supharāha II bhNΨPPrMp (not AMBh) trāp, corr. in p into thām I II 4 N praveksyam II 5 N paribhūmāh II 6 N dumdukasya, M dumdukasya II M manūtrarīsaippītī II 7 L¹ om. kuhām etat II PL¹ damana, om. kuh II 9 M anayārāsaip II 10 In bh gloss on yākā: jū II 12 Ψ pūṣya, bhNPPrM pūṣpā, Ap pūṇyā for pūṣtā, Bh with us II 13 ΨP saṇīrītā II N dāvuduko II 15 bhMP °ubhoyo° for °m ubhoyo° II 17 M dāvavāśūte for dāvavāśīn II 19 Pr somōyōtā II 20 N mā for mā II After kutah, a mark in bh by the copyist's hand refers to a marginal addition by the copyist, who inserts the following between kutah and our stanza 257: uktam ca tēhy āgaccha samāniśāsanum idam kasmāc cirāt dr̄syase kā vāstā kum u (Pr a for u) dusbalo 'si kusalam proto 'smi te darśanāt | eram nīcagane 'pi gṛgyatī gr̄ham prāpte salām suravidū tesām yuktam asamkitona manasā harmyānī gamtum (gamtum being corrected in bh from some other word which I am unable to make out) sada II oī 3. NΨPPrMp have the words uktam ca and the stanza in the text, ΨPPrMp transposing kasmāc cirāt (' dr̄syase (Pr °te for °se) and proto 'smi te da°. The

third pāda runs thus in ΦPPrMp: *ity evam* (Pr *eva* for *evai*) *gr̥ham āgatay*
pranayinām̄ ye bhāṣayāṇty ādarāt; in d they read *gehāni* for *harmyāṇi* ||
 A Bh *kutah* ! *gurur &c.* with us || 22 Pr *eka* || 23 Pr *eka* for
aneka || Ψ [°]*prākāśāṇi*, corr. to our reading, apparently by cop. || 24 N
āsvā, om. *dītāni* ||

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1 N *manoratham* || 3 M *atkirodhanāṇḍaṇnānayatoyū* || Ψ P [°]*parālaih* ||
 4 bhN *sthalaजालालक्षेत्रो*; P *sthalaजालालक्षेत्रो*, M *sthalaजलालक्षेत्रो* ||
 6 M ins. *ōsvālād* after *prasādād* || P *āsvādāyitn̄m* i so *'briñit* || 7 NP
so 'briñit || 8 N *asmacchayanād* || 10 M *kāyam* for *kāyan* || M om. na ||
 11 Pr *ri* for *vai* || 12 N ins. *uṭhāp* ca before *tatah* || 14 p *kurnāṁṛtaku-*
thārahe || Pr om *tuyā* || 17 Pr *uṭahma* || 19 M om. *uṭ hū* || 20
 N *navaśamāgatāt*, M *navaśamāgatātāt* || 21 N *gudā* for *tadā* || 22
 Pr *desāḥile* || ΨPPr (not p) M ins. ca after *evam* || 24 N *dr̥ṣṭapradēśe* ||
 N *dr̥ṣṭo* for *duṣṭo* || M *ukrādādhe* for *ulkuḍzgda* || N *vr̥sekaṇḍra* *iva*; M om.
vr̥sekaṇḍaṣṭa *na* ||

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1 bhN *trātarum* || ΨPPr *pṛṣṭadeśam*, p [°]*ṛṣṭadeśam* || 2 Pr *parivṛtakam*;
parivṛtakam also A (spelling [°]*ṛṣṭa*). Bh *parivṛtina* || ΨP *duṣṭo*, N *dr̥ṣṭo* ||
 3 Bh *lim apि svedajātām* || P *kiṇci* + *svedajātām* *śruti* &c || bhN + Mp
anveṣayeti, Pr *anveṣayati*, A *anveṣaya iti*, Bh *anveṣayatha*, om. *iti*; cp *tur*,] 4.
 The reading of the other MSS. seems to go back to some copyist, who took
parivṛtakam for the designation of a royal official; but it is a gerund in *am*
 enlarged by *ka* || Pr *ājñavaca* || 4 N *duṣṭuko* || 5 M *dīlām* for *dīlāṇ* ||
 6 ΨPPr *māṛṭavīśarppn̄i* || ΦPPrMp ins. *nāma* before *ridhi* || 8 After
iti, ΨPPrMp ins. 10 *kathā* || 10 N *tyaktā svābhvṛptitā*, ΨP *tyaktā* for
tyaktās || N *bāhyā svābhvṛptitātāt* || 11 In Ψ, a later hand notes in
 marg the reading which the textus simplicior has in the fourth pāda.
 [ya]chā ājā khukhudra[wh] i *iti vū pāthab*. The bracketed akṣaras have now
 almost disappeared with part of the margin. Cp. WZKM. xvi. 269 || 12
 N *pīṅgalakarāha* || M om. *kathom etat* || 14 In bh gloss on *asti*: gate ||
 Bh *kasmiṇścī*, p *kasmiṇścī* || M [°]*pariśā* for [°]*parisā* || bhNAΨPPrM *jāṇ-*
buho (N *jāṇlūko*) *nāma* *cāṇḍarara* *iti*, p *jāṇbuka* *iti nōma cāṇḍaravah*, Bh and
 Śār. with us || 15 Pr *sa kudāhūtam* || bhN *kṣipūm* || 17 In bh by
 a later hand over *sārumeyas* in marg. *kuturām* || 18 N *bhuyāṅka* *āhava-*
rashī || Pr *pālūyamānāḥ*, Ψ *pālāyamānāḥ* || 19 ΨPM (not Pr p) *anupavistah* ||
 20 In bh, a later hand corrects *yathāgataṃ* to *yathāgute* || 21 N *nūlā* ||
 22 ΨPPr (not p) [°]*sāryūlām* for [°]*rañgūlāp* || bh *samwarttināh* ||

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1 bh 'syāgamāṇ; N sy īgamaṇī, corr. by cop. to syāgamāṇī, ΦP p̄y āgamaṇ, p̄yāgamaṇī; Hamb. MSS., APrM Bh with us; Simpl. h kutobhāgāgutāṇ n ΦP rāyātīṇ n **3** bhNAΨBh and Simpl. Bh rāyātāṇ, in h anusvāra del with gamhoge; Simpl. I with us; Pr rāyātāṇ, M rāyātāṇ n **4** bhNΨPPrMp and Simpl. h śreyam; A and Simpl. H śreyam, Bh śreyam Simpl. I śreyam n **6** bhNΨPPr vrajātu, A brajātu, Simpl. h vrajātāk, Simpl. H vrajātāk; Bh and Simpl. I with us n **8** Pp 'panjūrāyātātābhāṇ n **9** Pr 'kuānū n **12** N s̄bhagitām n **13** bh ms. ee after 'thiratām n N gena for ye n **15** ΦPPrM Bh rājya for rājye, A om. rājye. Read rājyaśrīyam with the Ψ-class? n **16** Pr puṇ, om. tāk (at the end of a line), ΦPMp Bh purāk; Simpl. Hlh tātpurātāk n **19** bh pālikātaṇ, corr. by a later hand; NΨ pālikātaṇ, but in Ψ corr. by cop. n **20** ΦPp M tārasparāṇ n **22** In bh gloss on vākitā rājātāṇ n **24** Pr pālāyitum, corr. to pālāyitāṇ n

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1 After iii, Pr adds **11** kathā, Φ kathā, with a small **11** over the line by cop., p kathā, P kathā n **12** n flourish n n, M kathā! **13** n Pr piṇgalukā ūka, N piṇgalukā ūka n **2** bhNΨPPrBh sasṭāṇgo, M sasṭāṇgo, A sasṭāṇgo n **3** Pr adi for arṣya n N derupādāṇkitalam n **5** N ubhyottāga n **8** bh arṇvātām, NPi anuyātām n **9** Pr om. "py a n **10** p kuthā m n Pr janmāpi dukkhāya n **11** N sevākārātām n **13** Over etka of mārkhaṇ cop. of Ψ妻子 sa ; P mārkhaṇ n **14** bhN abhārātām n M abhārātām n **15** In bh gloss on valti: kutaṇu n Before rakti in Ψ rya, del again by cop. n Pr ra for na n Pr sacako for sevako n bh 'pīja, N pīja for 'pīhu n **17** In Ψ carati corr. from carati by cop. n **20** ΦP pārōtsaś m, corr. in Ψ by later hand to our reading n bhN pārīttām mārttām n **22** bhN pratīpātāyāṇ, corr. by later hand in bh to pratīpātāyāṇ; in Ψ gloss on pratīpātāyāṇ īsannatāyāṇ n **23** In Ψ gloss on arūḍitāmāṇī; sārātāṇu n **24** P sudṛgyam n **26** bh sunūtēṇāṇī, N susēṇāṇī, ΦPPrM p̄ supūtēṇāṇī, p̄u being corrected in p from some other akṣara; Bh supūtēṇāṇī; Hamb. MSS. and A with us. We should perhaps read sunūtēṇāṇī, as the author uses the compound mistāṇna p. 137, 13 n **28** bhN ko for kān n **29** bhN rāmīyā n M om. muhūr n **30** om. damanakasya n **33** ΦPPrM 'bhākṣāṇāṇī n

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1 bhN ḍgatāṇ; p ḍgamāṇ, corrected to ḍ̄; M ḍgamaṇ n N tad ya naṛatāraṇ n **3** ΦPPrMp upagataṇ n N samvahar n **4** bhN rāyātāṇ n **9** NΨPPr apūrvaṇ; M apūrvepratimāṇam oīśo n **10** bhNAΨPPrMp yat for yat; Bh (reading pratibhāmbeṇ) yat with us. Sār. also yah n **15** ΦPPr 'vihārti n **16** Φjvāyate n **18** bhNPPrMp saudāsaḥāṇī, A saudāsaḥāṇī, Bh

sudūksahāpi ॥ 19 N dr̄śv̄n ॥ 22 N kuhvka° ॥ 23 M om. dāmanala ॥
 N nūmīttā° ॥ 24 ΨP pararāṇḍhrōni eṣmāś ca ॥ M om. evam etut ॥ 26
 N tatra twice ॥ 27 M gunayitīnah ॥ M ati for avighnāni ॥ 32 N
 suhrtāñ yuthū ॥ 33 bhN AΨPPrMp usambhinnārthanaryādāḥ; Bh with us ॥

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1 M om. uktaṃ ca ॥ 8 N kāścid ॥ 10 N kr̄ditaḥ ॥ bhN 'bhī-
 varītate ॥ 12 M gunād for gunāś avanād ॥ 15 Pr iradako ॥ P tarāṇ-
 tīkāp, corr. by cop. to our reading; Ψ tarāṇātāp, corr. by cop. to tarāṇtīkāp;
 M tarāṇtīkāp, om. nūyātās ta ॥ 17 PMp (not ΨPr) gaṅgā ॥ p yūpti ॥
 19 N pr̄thito ॥ M sthāpi for 'sthī api ॥ 20 bhN 'bhāvoh saṃp ॥ 22
 N usyase, corr. by cop. to usyate ॥ Ψp asmin saras, but Ψ ma in margin, hā
 having disappeared with the greater part of the margin ॥ 23 Pr om.
 viharamānayoh ॥ 24 N ulūkūr ॥

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3 Pr am for alam ॥ 4 Ψ iḍlāvāse, vā being del. again by cop. ॥
 7 P athu ॥ ΨPPrMp vane, om. padma ॥ 10 P priyasudhāt te ॥ Ψ 'hāyam ॥
 14 bhN ΨPPr vanijyārāla°, Bh vanijyāraka°; A with us ॥ 15 bhN pra-
 tyūṣe kāle ॥ bhN prāyānulaśupkhāp; AΨPMpBh with us ॥ 17 ΨPM
 anupavṛsto ॥ N durṇmitāp ca° ॥ 19 Pr 'pyākarnam, om. pārnāp; N
 'pūrnabānam ॥ N ca ulūlānidānikotavāśi ॥ 21 bhN ΨPPrM a° ri° ca
 goṣṭīcād iti, p goṣṭī iti; Bh akūlāsuryū iti, A with us. Then ΨPPrMp ins.
 12 kathā, P adding flourish ॥ ॥ 22 P viṣumacitas ॥ After savatāh
 (Pr 'thāh) ΨPPr the figure 12 ॥ 24 N viṣaku, ubhapu° ॥

Page 74.

2 N, misreading the old-fashioned *jjh* of bh, which is almost the same as
 in our specimen, vol. xi, Table II, no. 9, 1 3 b suryaprajītā°, P samprejhitā° ॥
 3 bhN 'praśnesu (N 'su° for 'śu°) sūnnoṇṭharāḥ ॥ 5 In bh gloss on īkṣito:
 bhāyo ॥ 7 M citra° for eicitra° ॥ 8 bhNAΨPPrMpBh paśūnyā° ॥
 ΨPPrMp 'vinayābhīmāna°; Pr 'mali, om. naṃ ॥ 12 N grāhvittāp for
 cullagrāhi ॥ 14 bhΨ śasyā°; A śasyabhaṣyāḥ, Bh śasyabhaṣyāk ॥ ΨP
 āmīsaḥbha° ॥ 15 P cittam ॥ 16 Pr vivāham saṃkhyam ca ॥ 17
 bhN ΨPPrMBh 'sikha, an, A 'sakharām ॥ 19 bh bhadāntah, corr. by cop.
 to tada°; N prōdāntah ॥ 20 Ψ 'pr̄śitāḥ, corr. over the line to our reading;
 P 'nṛyātah, M 'tr̄yāḥ ॥ 21 M enāp for pānāp ॥ 22 M pratisurabhyām° ॥
 N mālālum ॥ 24 Pr upahāyaīrāp ॥ 26 bhN 'rosāstālulubdhā ॥ 27
 bh tathānnyavayajānaparāta°, N tathānnyavayajāupavāna° ॥ ΨPPr 'preṣitāḥ, M
 'presitāḥ ॥ 28 bhNM bhāmīpūptā, ΨPr bhāmīprāptā, P bhāmīpīrūptā;
 Śār. SPA and Bh with us ॥ 29 bhN roṣo for doṣān ॥

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1 bh °syāmōbhāṣṇy, N °gyāmānbhāṣṇy || **3** M phalānūkātra for phānūkātra || bhN °manayor || **6** Pr mūrse for loka || M ca māskheṣa || **9** N °prak-
ṣṇāna° for °pramāṇā° || **10** M °putraer for °putau || **12** ΨPPr kālā ||
bhNpBh °racitsh, AΨPPr °caratsh, M °caratsh. Our reading is that of
Śār n N p̄em, then beginning of k̄ho, then blank for one akṣara, then
cālayan, cā of course being the misread second half of k̄ho. In bh this
passage has no defect whatsoever || **16** Ψ vrābhāvāt, corr to our
reading || N vīmrśateti, ΨPPrMp ganayati for vīmrśati || **19** M om.
kunyuh || M uſtro || **20** N dāmanuḥār || **22** M sāgara° nāma
vānīv (†), ΨPPr p om. vanīk; p ms. sātharāhā after nāma || **23** M
mūlyā°, om. bhu || N °caulakasya || **24** bh (not N) vītakānāma n° || **25**
Pr celukābham || **26** Pr vījame 'smīn for vīsamā, asmīn || M nā 'smēn for
'smīn || ΨPPrMp śāstānke; the following ur is supplied under the line
in Ψ || **28** bhΨ sāyam, Bh sāyam, A sāyān ||

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2 N om. simhah || **3** bhN atus for ahu; in Bh the passage is
altered. Śār and Simpl. Bh ahu || **4** bhNΨP °rāyapu; APp with us. In Bh this passage has been altered with the aid of the textus
simplicior || **5** N sas for satteem || **7** Pi tamah for tatah || M tāthā
for tha || **8** N °citta° for °rāttā° || Pi sārthārāhā for °hāt || Over
avagatā, gloss in bh jñāta || N avagatobhyupapattiā, in Ψ gloss in margin
jñātasāmāc [the rest -ātā? torn off with part of marg] || **10** Our MSS
except Pr with us paṇcāvesu, corrected by gloss. of bh to paṇcāvesu, by cop.
of p to paṇcāvesu, which is the reading of Pr || **11** bhN vīṣyākāyade,
gloss. of bh separates yadi from the preceding and the following akṣaras
by small vertical strokes over the line || **12** bhNAΨPPrp sulaygo; in
Bh this passage is altered || bhN ayam for aham || **15** Ψ reads exactly
as our text; but a corr. adds a second ḥ over the of vīṣyākāyade. The
i-hook of r̄the is in Ψ prolonged to the middle of the horizontal stroke
of ne (written नै) Hence PL¹ adopting the false correction and taking the
prolongation of the r̄-hook as an or-stroke, vīṣyākāyede नैति, M vīṣyā
kāyede नैति || N simhar || **17** In bh gloss on mamōpānayākām: yāyam ||
bhN teṣāṇ for tato || **18** bhN āceis for ācūs || **19** N kṛdayā ||

Page 77.

1 Pr ins paratā after bhāvata || N om. paratā || **2** bh (not N) āste,
M asmīn for aṣṭi || N śrīgāla || **3** ΨP rīyapya || **4** ΨP tītātu ||
ΨPPrMp and Simpl. H om. gṛhāṇ; BhA and Simpl. Sh with bhN n || **5**
Pr upadīṣya for udīṣya || **6** Pr svāminā || **8** N dīśo for devālo ||

11 Over *pāpādhama*, gloss in bh. *he* || *Pr yaty* for *yarly* || $\Psi PPrMp$ *vyāpādayisyāmi*; Hamb. MSS. with *bhN* || **15** Ψp *pradhānam*, corr. by the copyists to *pradānam*; but the original reading is still well visible || **18** N *abhayapradhānaya* || **19** *Pr sra* for *sa* || **20** *Pr prayata* || **21** *bhN* *sra* for *sraya* || **22** In bh, *nya* of *anyathā* is partly worn off, but still to be made out with certainty; gloss however writes over it *nya* in order to ascertain the reading. The copyist of the MS. to which N goes back, misreads the original *nya* for *tha* and takes the second *nya* for a correction: hence N reads *atha anyathā asmāham* || **24** M *ya* for *ye* ||

Page 78.

1 *bhN* *tasmād asmābhīk* || **2** *bhN* ins. 'm before *vahni*° || **5** PL° *yasum* for *tasmin* || **6** N *nābhigamñde* || ΨPPr (not *p*)M *bharapti* for *vahapti*, but cop. of Ψ adds in marg.: *vahapti pāthah* || **7** *Pr rūcute* || **8** M *tam* for *tān* || **9** bh *māhatī vesthā*, corr. by gloss. to *māhatī vecchā*; N *māhatī vasechā* || **10** *bhN* *kṣudrāt* for *kṣudrogūt* || **11** N *parolokasya* *pra*° || ΨPPr *ca* *ira*°, M *śarīre* for *śasārīra*° || **13** N *bṛtyeṣu* for *bṛtyasya* || **16** ΨP (not *PrMp*) om. *prāptam* || **19** *Pr devayūpyūyātanā mama* || **20** bh *svargasāltir*, N *svargasaktir* || **21** N *mrityo* || **22** In Ψ *padam* corr. from *madam* by cop. || **23** ΨP °*bhakymāt*, in Ψ corrected by copyist; but the correction is not clear, as the caret, which is put as deletion mark under *i*, looks like part of the *i*-stroke with a dot to its right, the angle being not closed ||

Page 79.

5 N *prāpta* || **6** Over *apasara*, gloss in bh: *trām* || *Pr tathānuṣṭitāḥ* || **8** PPrp °*dhāyanam*, M *prāṇam* for *prāṇadhāranōm* || $\Psi PPrMp$ add. *yataḥ* after *vktam ca* || **12** *bhN* *svalpakāyaś ca jā*° || Between *svajāliyaś ca* and *nakhā*°, bhPPi ins. *śvāca*, N Ψ *svāca*, M *śvāra*, p *ścāraraca* deleted by smearing with gamboge: A ins. *ca*, deleted by smearing with gamboge; Bh with *us* || N ins. *ca* after *eva* || **13** N *dripi* for *prānaiḥ*. This seems to have been, in some previous MS., a correction of the faulty *dripi*, p. 79, l. 19, written in the margin and put into the text in a wrong place by some thoughtless copyist || **16** $\Psi PPrM$ *etadarthan* || M *samyugram* for *samgraham* || **17** M °*vasāneṣṭe* for °*vasāneṣu na te* || **18** N *aparasaratu* || ΨPPr *prabhūm*; Pr om. *siaprabhūm* || **19** N *dripi* (see remark on 79, 13) || **20** N *sarggarāsah* ||

Page 80.

1 Pi *śobhanāy* (om. *vacanāy*) || **3** $\Psi PPrMp$ *vijñāpayāmi* || **4** *Pr yuktam muktam* || **5** *bhN* ΨPPr *nakhāyudhatrāt katham*, M *nakhāyudhatrū katham*. A *nakhāyudhatrāt tat kathay*, Bh *nakhāyudhas tat katham* || **7** N

manasyāpi || **9** In bh. *vijñayayāmi* has been corrected, perhaps by cop., to *vijñāpayāmi*, but the correction is not very clear. N with the other MSS. || **12** N *mayobhaya'* || **13** bh *pa*, N *pa* for *'pī* || M om. *utītūgīya* || **14** N *projīlī'*, a misreading originating in the old-fashioned form, which *jjh* has in bh., see remark on 74, 1 || M om. *yāp galīm* || **16** Pr om. all between *'nayano* and *baharo*, l. 21, inserting the missing text after *vījā*, l. 22, and repeating the words from *baharo* to *vījā* incl. || **17** N om. *tah a*, writing *bhakṣitohāp* || **18** After *iti*, ΨPPrMp add *kathā* || **19** P adds a flourish || **20** bh *grdhraparicāra* and *'paricārāl* || **22** N *langeba* (pse in bh resembles *nne*); M *lipsate* || bhNPi (in both places, see above, l. 16) *'pravaritas*, M *'pravaritas*, p *'prasāritas*. AΨP with us; Bh *'pratāritas ca* || P *meāritas-tuājāvīcārāhāmo* for *viciākseamo* || **24** P *pericāro* || **25** ΨP *āhā* ||

Page 31.

3 Pr *pathyodanam* || bh *mahājanastombhāp*, corr. by corr. to *mahājanastambhā*; N *makājanastombhāp* || **6** ΨPi p *bhavinalam*, P *bhakūnakam*; M *bhoyūnaka* || **8** In bh gloss over *'dūpasurpanam serā* || ΨPp *erā'rgo*, in p deleted again || N om. *sh* || Gloss of bh in margin *rathakārenōktam* || **10** M *bhakṣitavyāp* || NΨPPrMp *bhādījīyāpī* || **11** N *tatēb* for *yatāh* || **13** bhN *bhakṣe'* || ΨPPrMp om. *ghrlū*, which in p is supplied in the margin || **14** A *'sūbhavaratti'*; Bh with us || N *'khāya* for *"khōdyaka"* || **15** Pr *krluyā* || **16** Ψ *pradatta*, bhN *prudattū*, corr. in bh by corr. to our reading || **17** Ψ *pratyakham āgāmītayāp*, but trā add. in marg. by cop. || **18** M om. *ca* after *erām* || M *pritiśūrīap* || **19** In bh gloss on *"vīhitasauhi-*
tyāh. trptih" || **20** Pr om. *na* || **21** bh *gacchasi*, N *gocchasi* ||

Page 32.

4 Pi *'māsenā* || **5** ΨPPPrtat *śrutiāvā* || Over *korasyārah*, gloss in bh *ārām* || **7** N *bhuwalopī* || M *mīśum*, om. *mīśum bhakṣya* || **9** N transp. *atha rā' simhaṇī dūrād era duṣṭā'* || **11** bhN jump from the first *ārālīhā* to the second *ārālīhā*, l. 12, om. one of them and all between them || **12** Pr *āyāptam* || **15** After *'yāśrūtām*, ΨPPrMp add **14** *kathā*; P adds a flourish || **17** M *mrlū nāry*, om. *nā salilena khanyāwā* || **18** In bh gloss on *avapasyanti*: *nāśam prāptusvāpī* (!), in Ψ gloss by cop. *hūnāni bharāpī* || **19** In bh gloss on *upajēpa'*: *dheda* || **21** Pr om. *yuddhāt* || N *yuddhate*, a misreading for the old fashion of writing *e* by a vertical stroke before an akṣara || **22** N *ye* for *yān* || Pr *'samdhais* || **27** Pr *sukhāvadīhāu* ||

Page 33.

2 bhAΨPPrMpK unmetrically *dripatu agasacūmarāh*, N *dripatu agasa-*
mācarāh; Bh with us || **6** bhΨPPrMBh *tathāpī*, A *tathāpī*, N *tayāpī* for

tud apy ॥ bhN uktom for ayuktum ॥ 9 M om. ca after āha ॥ 12 N
 tidiūbhād for tiṭṭibhād ॥ 13 Between etol and damanakah, M ins. ' dama-
 naka īka i kathum etut ॥ 15 bhNΨPPrM jūṣa°. Corr of bh writes ī
 over jū; ApBh with us. As to the origin of the corruption see the form
 which jīh has in our Table II, no. 9, l. 3 ॥ 17 N parṇṛtā for pativṛtā ॥
 18 N datukāmāvuldhophalā; Pr 'lāvaddha'; M 'alā for 'phalā ॥ 20 M
 prasare ॥ ΨPp totṭibho. in p corrected ॥ bhN natv for nani ॥ 21 N
 prasusvēti ॥ 22 Pr abhyarthah it bhNΨPPr sa dūram; correct our text,
 which gives the reading of ABh ॥ 24 ΨPPrM (not p) era for esa ॥

Page 24.

2 N drsticāra ॥ M om. durāśadām kopayati ॥ 3 N grīṣmōtupas tu° ॥
 4 N madāṇḍhasya nūgasya ॥ Over °nāya ya gloss in bh : gaja ॥ 6 Pr
 mārū, om. ti ॥ M prabhāke for prabhātāke ॥ 8 M om. kumbha ॥ 11
 Over apahara gloss in bh - tīrṇ ॥ In bh gloss on matto sahāśat ॥ N om.
 pādas d of āryā 320 and ab of āryā 321 ॥ 14 Ψ om. sō, but cop. supplies
 it in marg ॥ 16 N hānyā for hāsyo ॥ bhNΨPPrMp bharīyati, A bha-
 visqān, Bh bharīyari ॥ 17 In bh gloss on hadate: karoti ॥ 18 Ψ
 vātmanah ॥ ΨPPrM om. svayaṇ ॥ Pr sārāsāre, om. iti, ΨPp (not M) sārā-
 sāreti ॥ retti all our MSS. ॥ 19 Pr ākkā for ātmā ॥

Page 25.

2 N kūstibhrsto ॥ 3 N tiddilkar ॥ 5 In Ψ nāma added over the line
 by cop ॥ 8 ΨPPrMp transp.. sara idaṇ ॥ Pr anya ॥ 11 N viyogāk
 du°, ΨPPrM (not p) viyogāt duḥkhāc ॥ bhN M om. ca, writing bhN duḥkhād.
 M duḥkhān ॥ 17 ΨPPrMp sahānetum ॥ 18 bhN asy. ΨPPrM (not p)
 aṭhy for asty; Bh with us; A asty apāyah ॥ 19 bhΨ dāntasamdeśena,
 but in Ψ the e-stroke deleted again by cop., N dāntasamdeśena; A dāntap
 sadānusandāmēśena, Pr with us ॥

Page 26.

1 ΨP pyasti° for °yasti ॥ 2 N bhaṇiyati ॥ 4 ΨPPrMp °nagarasyō-
 pari°; ABh with bhN ॥ 7 M śrutiā palād, om. sannamṛtyuś cā; Pr ins.
 am after cāpalād ॥ 8 bhP (not p) bravan ॥ Ψ era vāśrayāt, corr. by
 cop. to vāśrayāt; hence PPrMp vāśrayāt ॥ 9 Pr aitihā ॥ 11 N
 om. 'ham ॥ Before iti, bhNAΨPPrMp ins. api (hilakāmānām api iti);
 Bh with us ॥ After iti, ΨMp ins. kathā 16, PPr kathā ॥ 16 ॥ P adds
 flourish ॥ 13 ΨPPrMp °matis tathā ॥ 14 bhN ete ॥ P mukham ॥
 In Pi gloss by a later hand on yadbhāvayo: darvaparo ॥ 15 M sō kathāti ॥
 17 bhNA °drahe for hrade; in bh gloss over °drahe: hrade, Śār 45, 8 with
 ΨPMp ॥ M mahākāyo, om. yās tra ॥ 18 N ins. ca after °vidhātā ॥ 20
 Pr matsyabāṇḍhānām ॥

Page 87.

- 1** Pr *pareso* || **2** Pr *apiechianam akrlasay*; in Ψ, *ari*° corr. from *api*° by cop || **5** N *tatsamayoparitde*[corr. by cop to "ta"]*karmayū* || **7** N *śā* for *rā* || M om. *vā na* *etī* n *bhN cītī* for *cītī* || **8** Pr *parnaktura* n **9** Pr om. *ea* || **11** Pr *siddhyati* || **12** bhNΨPPM p *cītī* for *esa*; A Bh with *us* || **14** bhΨPPrM °*samete*; ABh with *us* || **16** bbNAΨPPM *jalasyāntar*, ep Sār 46, 1; pBh with *us* || **17** bhN *jalād* || **18** N *sthitah* for *sthūpitah* || bhN *jalāśayam*, Bh *jalāśraye*; A with *us* || N om. *pratiṣṭah* || **19** bhN Bh *samullasan*; A with *as* || Pr °*yaguta* || bhN *yagitaśarvāk* || **20** Pr *tah* for *tarh* || **21** N *trāti* n After *ti*, p adds *lathā*, ΨPPM **22** *lathā* ||

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- 1** bhN *tatra* for *tan* *nu*, in bh corr to our reading by corr || **4** Pr *derah*, bhNp *ira* for *divah*; in N, *ḥ* has been added subsequently || **8** bhN *śāśvām* for *śūyam* || **9** bh transp : *gad* *ā*° *me*, N with the other MSS. || **11** ΨPPPrMp ins. *yan* before *na* || **13** For *bhadra* Pr *ṭ*[this corr. from some other aksara by cop.]*ṭṭī*, with *ihī* add over the line || ΨPPPrM *yātī* for *yārātī* || **14** Pr *āyaputra* || **15** ΨPPPrM *samudre* *ugrahah*, but cop. of Ψ adds *an* exactly over *dre*; p *samudrena* *ugrahah*, corrected by third hand to our reading || **16** M *apudātrātmukh* || bhN *samutsakah* || **18** N *prāha* || Pr *priyam* || **20** P₁ *krīḍ*" ||

Page 89.

- 1** In Ψ gloss by cop on *viprūd*. *bṛgyu*; the same gloss in p by third hand || ΨP °*vāhnyāp* || At the beginning of a new page, Ψ repeats the preceding words from *sakalam* (inel.) 88, 21 to *caṇerā* incl, but this repetition is bracketed by cop. || Pr *ātrayethajalaputra* || **2** N *puāku* || **3** ΨPPM p (not Pr) *anirveda* || bhN °*sānudhāk* || **5** N om. *yatā* || **6** Pr *pau*, om. *rr̥ṣay* || **10** M ins. *hūp* between *api* and *ihagān* || **12** bh *samudro*, and an o-stroke over the line, corr. by corr. to *samarā*; then the copyist leaves out a blank for 5 aksaras, filled in by the corr. with *jaha-duryayaḥ*, *jaha* being again corr into *hi*, the reading being now *samarāyo hi duryayah*; but the corr. adds beneath the line *sumudāyo hi*, N *samarāyo* for *sumudāyo* || bhN *hi duryayah* for *jayāvahāḥ* Hamb. MS. H *balārābāḥ*; Bh *samarāyah* *sudurjayah*, A with *us* || **13** The s of *ārṣyate* in bh is so small, that *ṣṭya* looks almost exactly like *dya*; hence N *āredyate* || **15** bbNAΨPPPrM p *cātakā*; but ep p 90, ll. 3 and 15. Bh with *us* || **16** bhN *mahutām ca virodhena* || **17** M *tiṭibha prāha* || **19** Ψ °*gahane pā*°, corr. to our reading by cop. || **20** Pr *samtatikāler* for *samtater* || **22** N *catakayugnam āśritām* ||

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1 In Pr gloss on *puskardā*^o by later hand. *sūḍālāñdena* (1) || P *sūḍānāni* ||
 2 Ψ *catakayugā*, writing the following *lam* so as to cover part of the wrong
 ā-stroke; P *catakoyugālam* || 3 N *sthāpotya*^o for *srāyatya*^o || 5 M
tadādu[2nd hand adds *k*] *khita*, om. *dukkha* || 6 bhΨPPrMp om. *ca*
 before *mūrkhanāp*; bhΨPPrM insert it after *mūrkhanāp*; NABh Hamb.
 MSS. with us || 11 ΨPPr *tadduhkkhāl* || Pr *anertha* || M *meratā* ||
 13 M *upatiśvati* || 15 ΨPPr (not p) *catakā*, M *chatakā*. bh seems to
 have had originally our reading, but corr. to *catakā*. N with us || N *madār*
ma samp [*samp* deleted by cop.] *ma santāna*^o || 17 bhNAΨPPrMBh *kūpcid*;
 see above, p. 32 || 18 bh *timarttate*, but *ti* del. by cop. N with us || M
 om. *visamāsu* || 20 ΨPp *apakṛtya*, in Ψ with a small *u* over the initial *a*:
 but with bhNPr the Hamb. MSS. have exactly the same readings as our
 text, except Hamb. MSS. *kṛtam* for *nānam* || Pāda c in M only: *upakṛte*
yoh || 22 Pr jumps from the first *syād* to *syāt* 91, 2, om. one of them and
 all between them || 23 N *sarpo* for *sarro* ||

Page 91.

1 M om. *tatkā ca* || 3 Pr *nīrttiḥ* || 4 Pr om. *param* || 6
 bhNAΨPPrMp *catakayā*; Bh with us || 7 bhNAΨPPr *catakā*, M *cata-*
kām; Bh with us || 8 N *sahūryyay* || 9 N *mokṣikā prākā* || N *bhadre* ||
 10 N *janṭālo* || 13 ΨPPr *rikalpyante*, M *nīkalyaṇi* for *rikalpante*. In Ψ
 gloss by cop. *rikalpyam na prōpt[avyam i]ti* || 2 *jñāyā*. The bracketed
 syllables I supply by conjecture. In the MS. they are torn off with part
 of the margin || 16 In bh *janasya* corr. to *gajasya* by corr.; N with us ||
 N *gatā* for *gutā*; M *galāsyā* for *gatā tasya* || 17 N *nimīlito* || 18 Pr
taṭā^o, om. *gatā* || 19 N *juṭūrāye* || bhNAΨPPrMp *muktrā* for *matvā*, in p
 corrected to our reading, which is that of A. Bh *gatā* || 20 bhN
patitah, *ta* being corrected by the copyist of bh from *tra* || 21 ΨPPrM
nimīlātakṣah ||

Page 92.

1 bhNAΨPPr *catakā*, M only *ata*: Bh with us || After *iti*, Ψ adds
 || *kathā* 18, P *kathā* || 18 || flourish ||, P i p 18 *kathā*, M *kathā* || 18 || 2
 bh *suṛtsamudāyena*; N *suṛtsamudāya vīnā na* for *suṛtsamudāyena* || N om.
iti || 5 N *tenāñam* for *nañam* || 7 N *luḥa*^o for *lostā*^o, omitting
nīcayāḥ and the following words to *sya* (excl.) of *mahodālingrahākyo*, l. 9 ||
 bh *nīcayāḥ* || Pr *pūrayāmī* || 9 N *prāttakālam* || 10 N *nyagrodha-*
vāsi || 11 M *rōsyati* for *lāsyati* || 12 N *śrūvyām* || M *riddhā ye*, om.
nār̥ te riddhā || N om. *hi* || 22 bhN *kōle kramāt* ||

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- 1 Ψ *kathācū* || 2 M *āhārātha* || 3 Pr *haṇkātādēdu* || 4 M
kṛtāhārā for *āhārā* || 6 bhN "baṇḍha" for "bandhana" (N °*gṛasana*) ||
 M *ma* for *mama* || 7 N *sarīepi ri* || bhNAΨPPrM (not p) *sma*, in A
 visarga added over the line; Bh with *us* || 9 M *abhdāte prāha* ||
 bhNAΨPPrBh *kuruta*, M *kurut*. N's reading is to be explained by an *ai*-
 stroke of °*tis* (i.e. °*tais*) l. 12, whose left-hand end goes exactly to the nether
 end of the vertical *ta*-beam and which looks like *virāma* || 10 ΨPMp
sameṣ, Pr *sameṭe* || M *hir* for *bhavaḍbhī* || ΨPPrMp *ni tarūpenā* || 14
 ΨPPr *uñabdhāśatīnā*, M *uñashāśatīnā* || 15 L ins *sa* after *kramena* ||
 N *survepi* || N °*mati* for °*mati* || 18 After *ti*, ΨPi *ada kathā* 19 n ||
 P *kathā* || 19 n flourish ||, M *ikathā* || 19 ||, p *kathā* 10 (!) || 19 ΨPPi Mp
 ins. *pm* after *surve* || NΨPPr only *haṇḍāḍukam*, M *haṇḍāḍikay*, ABh
 with *bh* || 21 M *eka* for *eva* || 22 ΨPPrM *ākraṇḍāṭṭaena* || 23
 M om. 'pi after *garndo* ||

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- 1 bhN *saṇyātūch* for *saṇye tañ* || M °*uṇoṇakamp duṇḍhaṇy* || 2 N
patherāñe, corr. from *patherājaya* by cop. || 3 bhN *juñlo* || 5 In bh gloss
 over *pracchannum*: *guṇḍum* || 6 M *hadah* (sic!); Pr *hadah ke*, om. the
 following akṣaras to *nagātū*, l. 10 || 10 Pr *ta* for *tañta* || 12 Pr
saṇvataḥ || N °*taçum* for °*tañum* || 13 N *uṇugalo* || 16 Pr om. *tan*;
 ΨPMp om. *ta* of *tan*, writing *muñnam*; in p *ta* has been supplied by 2nd
 hand || 19 After *ti*, Ψ ins *kathā* 20 ||, PPr *kathā* n 20 n, P flourish n n,
 M *kathā* || 20, p *kathā* 19 ||

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- 1 N *prāha* for *āha* || 2 ΨPp *abhihit* n || 3 N *garuda prāha* || 5 N
 om. *na* || 8 M *taluh* for *tol* || 10 M om. *na* || 11 Pr *katal* for
putravul || N *labbhayen* || bhNΨPPi p (not M) *chreyam*, A *creyam*, Bh with
us || 14 N *saṇūñitās* || 16 Pr *ālokya*. In Ψ, *ālokya* has been corr.
 from *ālokya* by cop. || Pr *pramyoñvāco* || 18 bhN *bhagurāñ lejjaya* n
 Pr om. *maya* || 19 bhN *cchātulōm* || 23 N *bhagavatā muktay* for
bhavatā ||

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- 1 In bh, *saṇudrādd* σ° has been corr. by corr. into *saṇudrāṇḍalāñy*, which
 is also the reading of N || M *saṇḍasasura* || 2 bhN *gacchāmaḥ* || 3
 Pr *ānuyaśram*, ΨPMp *āgneyaśaram* || 5 bhΨP "eukitay salabhi", in bh corr.
 to our reading by cop. || 8 N *ajāñyeti* After *ti*, PMp ins. the number
 21, omitting *kṛthā* || bhN *avagatas totrārthas* || 10 bhNAΨPPi Mp Bh
prāśastāngah (N °*mga*). Cp. Sār. 47, 4, and above, 70, 2. In SP and Simpl.

the passage is altered. The corruption of our MSS. of Pūrṇ. may originate in a correction of some previous MS., where *sra* or *śra* was written over *śa*, which some copyist misread for *pi* ॥ 13 N *uṭṭhāya* for *uktrā* ॥ M *karaṭasakāśam* ॥ 14 bhN $\ddot{\Psi}PPrM$ *bhūḍitau*; A pBh with us ॥ N *karaṭaka prāha* ॥ 15 bhN *jñāsyosi bhūḍan* ॥ N *karaṭaka prāha* ॥ 17 bhN *uvāḍhasā* ॥ 18 N *damanalā* *prāha* ॥ 20 N om. *hi* ॥ 22 N *kāmugō* ॥ N *nītā* for *uṭṭhā* ॥ M om. *vā* *niṣṭhā* ॥ N *yanyeham* ॥ 24 N *damanuka prāha* ॥ 27 bhN *pāvāpakuṁinām* ॥ 28 PL¹ *anyatra* for *anyac ca* ॥ bh *vihato*, N *vihito* for *niḥato* ॥ bhN *eva* for *esa* ॥ $\ddot{\Psi}PPrM$ (not Pr) *bhavisyati* ॥ 30 N *caturekopaṁ* ॥ 31 N *karaṭaka prāha* ॥

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2 bhN $\ddot{\Psi}$ *caturakāśamku*° ॥ 5 $\ddot{\Psi}PPrM$ *āśutah* ॥ 8 $\ddot{\Psi}PPr$ (not p) M om *te* ॥ 11 N *svīmī* ॥ N *buddhipavena* ॥ 12 N *tathā* for *gathā* ॥ N ins. *ca* after *ayāpādayati* ॥ 13 bhNA $\ddot{\Psi}Prp$ *akṛtaṇ*; PBh and Simpl. MSS. Hlh with us ॥ 14 In $\ddot{\Psi}$ gloss by cop. on *tām*: *buddhip* ॥ 27 N *varṇyāmī* ॥ PrM *tatāk*, $\ddot{\Psi}P$ *tata* for *tac* ॥ 18 $\ddot{\Psi}PPrM$ om. *bho* ॥ 19 N *adhikalpaḥ* ॥ 20 bh *drigunālōbhena*, corr. to our reading by cop. ॥ 21 $\ddot{\Psi}$ *prāṇam* *bharati*, but *yātrā* supplied by cop. under the line ॥ 22 N *śūmkularna prāha* ॥ 23 M *erāp dera* for *etad eva* ॥

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3 bh *tataśeṣatātāka*, the first *śca* del. by cop. ॥ 5 P $\ddot{\Psi}$ *āśasamayas* ॥ 6 N *caturaka prāha* ॥ N *tvom* for *eram* ॥ 9 $\ddot{\Psi}$ *uṭṭm* ॥ $\ddot{\Psi}PPrM$ *eva* for *erāp* ॥ $\ddot{\Psi}PPrM$ *pratipanna* ॥ bhN *siṇhamatāhato* ॥ 11 Pr *āha* for *āsa* ॥ 12 N *steviḥam* for *simḥam* ॥ 16 N *kravyamukha prāha* ॥ 19 N *caturageṇā*° ॥ 21 N *kenāpi*, *pi* being deleted by cop., who continues *gram* ॥ bhN *uṣtram* for *uṣtra* ॥ 22 N *vyāpādaya ity* ॥

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2 N *deśām gataḥ* ॥ 3 M *kiṇciṇīt ta* *śrya* ॥ 5 M *erāp sminn* for *etasminn* ॥ bhNA $\ddot{\Psi}PPrBh$ *dāserakānātho*, M *dāserakānātho*; Simpl. MSS. H *māhādāserakāsārtho*, I *māhādāserathakāsārtho*, h *māhān dāseraya*[*ja* del. by corr.]*kasārtho* ॥ 6 $\ddot{\Psi}PPrM$ *grīvābaddha*° ॥ bh (not N) A $\ddot{\Psi}PPrp$ *tanathāra* for *ranatkāra*, M *grīvābaddhavṛkhatā*[corr. to *ta*] *ghāṭhanathārakārī* ॥ N *saṇāgati* ॥ 7 $\ddot{\Psi}PPrM$ *simḥas* *caturakam* for *sim*° *ja*° ॥ 10 bh $\ddot{\Psi}PPr$ *gamyatām* 2; in N, *ra* is written for 2, the copyist foolishly misreading this figure ॥ 11 bhNA $\ddot{\Psi}PPrM$ Bh om. *māṇa* ॥ 12 N *caturaka prāha* ॥ 15 bhN $\ddot{\Psi}PPr$ *grāhi*° (in bh corr. by cop. from *grāhi*°) for *grāhi*°, M *gāhi*°; Bh *grāhīyāmī*, A *grāhīyāmī* ॥ 16 M om. *pitr* ॥ 17 N *grupaiti* for *thupaiti* ॥ 20 After *iti*, $\ddot{\Psi}$ ins. *kathā* 21 ॥, PPr *kathā* 21 ॥ P adding

flourish n n; p *kathā* 21, M *kathā* : 21 n 21 N *taddanyendpi* n 22 N *nirjanaranam* n Pr *siāmī* II PL¹ ea for *hi* n 23 N *dūrasho* *śrītē* no *śvāse* n 24 bhM *dīrghe*, corr. in bh by corr. to *dīrghe* n N *bāhu* n ΨPPrM *pramādināpī* II 25 Pr *wāṇīśvarōmī* n N om. *mātī* n

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5 Pr *nitya* n APiM *anāyikrtay* n 8 bhPrMp *vrkñitīta*^o, ΨP *cikritīta*^o, N *vrkñitīta*^o, in p corrected to our reading, A Bh *vrkñitīta*^o II N *svārnyābhyañ* n 9 bhN *kasmād* for *tasmād* n Pr *apnīya* n 10 Pi *karakah* n N *paraspara* n bh *sākṣepay*, the cop. writes 2 over *kṣe*, 1 over *pāp*; N *śāpeksaṇ* n 12 M *tata* for *tatas* n M om. na *nibhūtīray* n 16 Over *ardhūā*, cop. of Ψ writes *yā dharitu*, N *tray* *nibhūtī* n M *dhātodyamāna*, ΨPPr (not p) *daṇḍodhyamān* II 19 ΨPr *sāmañītī*^o in Ψ corr. from *sāmañītī*^o by cop.; P (not p) *sāmerītī*^o, M *sāmīcītī*^o, *sāmītī*^o also Hamb. MSS and ARh II 21 Pr *mūha* for *māgha* n bhN *māytrapadum* n 23 N *sumītī* n Pi *damdamaryāyto* n 27 M om. *sahih syat taba* n 31 Pr *satrahītā* n

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2 In Ψ gloss over *bilavatām* by cop. *ebhām* n bhN *upāyāh kṛāyī*" n In Ψ gloss by cop. upon *"yākṛāntī"* *parasa* n 3 ΨPi (not p) *atibhūmigata*, with gloss in Ψ by cop. *uhaṃbāra* n M *gītā* loi *gato* n bhN *ātmā* n^o n 5 Pr *yā* n bhPr (not Ψ) PMpBh *labdhītī*^o, N *labbhītī*, A *labdhī*^o n Pr *"nigrāhā* n 6 bhN *dharmena yā* n 7 M *sauyayate* n 9 Cop. of Ψ om. the words *tail yathā* &c. to *sa* excl. line 10, but supplies them in margin. n 10 P *"ribhāgne*, L¹ *"cibhānva*, PrM *"ribhāgena*. The readings of Pi¹ are misreadings of the form which *go* has in Ψ, where a small stroke unites the second vertical stroke of *g* with the somewhat longer second *o*-stroke with the result that it looks like *gma*. The copyist of the archetype of PiM took it for *ga na*. The first *o*-stroke before the aksara was naturally taken by the copyist of P and that of the archetype of PrM as *e*-stroke, whereas the copyist of L¹ took it for the initial stroke of *u* n After *u*, ΨPPrMp ins. *pāmcūnīgo mantrāh* n 11 Over *māhātyāyī*, gloss by cop. of Ψ *"vīrātā* n bh *tāyāvara*, the corr. writing 1 over *vu*, 2 over *da*; N *tāyāvara* for *bad abu*; A Bh with Ψ n 12 N *vīripōtās* for *vīripālaprātīkārāś*, Ψ *"kāraḥ kīryasādīthīś celi pāmcūnīgo mantrāh*, the words from *sōyam* incl. to *mantrāh* incl. being bracketed by cop., who writes again *sōyam* and the following text to *"kāraś* n bhN ΨPPr (not p) MBh *bhīnnaśaṇḍhānām*, A *bhīnnaśaṇḍhānām* n 15 N *pātayetnākta* for *pā° a°* *śalīr* n ΨPPrMp *eva* for *asti* n Pr *nikho vṛddhārtum* n Bh *utrapītum*, M *utripītī*, Pr *utripītī*, bh *tāyāpanītī*, N *thāyāpanīkām* for *utriptīm*; cp WZKM. xx. 402; AΨP with us, Smpl. MSS. *Hutrapītī*, I *utrāpātī*, h *atrānāpatī* n 18 N *catuprabodhanām* n ΨPiMp

uāñdhakrt || 21 Pr ins. karam before karatakah || M agat for agamat ||
 23 bhNΨp nīcumanānū°, in Ψ corr. to nīcamanoni°, which is the reading of PPrM; in p first corrected to "no", then to "tū"; in Ψ gloss: bhuranti. Sār. SPc, ABh with us. Cp. SPk, n(r) nāñca matānūvarttino; Simpl. MSS. HI nīcājanānuvarttino, h nāñca janānūvarttino || 26 P sapanra°, NAPr sampanra°; Bh with us || 27 N "parijasya || 28 M °uddā 'suānmañtrinā ||
 31 Pr uvikta rājānām || N ecchām || N kīm na tsi ||

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1 ΨPPrM om. kīp ca || M puruse, in Ψ gloss by cop. on paruse: kaphore, & torn off with part of margin, & still visible || Pr adnesyan || 2 PPr sāryam, M soryam || bhN ca for hi || 5 Pr ēcayena || 7 bhN purusena || 9 M tathā ca || Pr bhṛtyayatā || 10 bhN AΨPPrMp rīnōlādheḥ; Bh with us || 13 N gati || 15 Cop. of Ψ gloss on mahān: purusa, and on pranunu: prerita || Pr dhāratām || 19 ΨPr svāmin || ΨPrMp sādguno°, PL¹ sādbhuno° || 21 Pr °kārmuke || 23 ΨPPr ākhyānam; M om. ākhyānakam || Pr āyate || 24 bh naynah, corr by corr. to nagna; N nagnaśravanako || 26 N damanaka prāha || 28 N ayodhā, M añodhyū || 30 M pratipannā; in bh gloss on vīpratipannā garīstōḥ ||

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2 M rājānataḥ || Pr om. ca || M vīñdhiko || 2 M om. ca after evam ||
 3 M bādhasacnam || 4 ΨPPrMp °śramanakas || Pr om. purim || 5 In N, prāśna° by cop. corr. to prāśa° || 6 N °drehhūna°, bh °lrehhāna°, the corr. adding visarga after dre, ΨP °drekvāna° (being often written द्रे in MSS.), Prp °dreskāna° || M °vitācula° for °cintāculuka° || In Pr °mūla° corr. by cop. from °mūtra° || 10 N om. para° and the following words to param excl || M paranittacottaras || 11 Pr phalar || bh jñāsyasi (in spite of bhavān) ||
 12 ΨPPrMp om. ca after ekadā || 13 PrMp rājubharanam || Pranuīyāha || 16 bhN tutah for gataḥ, corr by corr. of bh to gataḥ || 18 NΨPPr pṛṣṭavyoḥ || Ψ param [new line] kau° || 19 Over ācārya and mahārāja, cop. of Ψ gloss: he || Pr om. srorgaḥ || 21 N sārvapyeḥ for survāṇy api || 23 N rājapadāñtikam || M svamī || 24 ΨPPrM ekāñtopavāśitumāñtri°; p ekāñtāśitamāñtri°, corr. from another reading || M nañro for tenoḥva || ΨPPrMp °śramonena ||

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1 M °vadukamalam || 2 Pr jaya || M jayatu derānōpriya iti || 4
 After īha N mahō[rāja] suradinesu svargyam gacchāmi}bhānām &c; the brackets by copyist || 5 M om. śrūyate || 7 N yud for yady || 8 Pr ukta || 9 Pr skṛtrā || 11 ΨPPrM ati for iti; ABh with bhN || N tvā,

then a dot indicating one missing akṣara, then *se*, over *tevase* in bh gloss *itam* by corr. || 14 Pr *kāpīmī* hū || 15 Cop of Ψ gloss over *dīra* · he u N *asmi* for *asmī* || 19 In bh gloss on *prātireśmukhī*^o: *pālośī* || 20 PL¹ *paśyāsthāham*, M *paśyāvālīm* for *paśya*, *amba*, *aham* || In bh gloss above *kenāpī* *adr̄ṣṭena* · *ākōśavānī* || 22 Corr. of bh adds *h* after *vīñāmanu*, cop. of Ψ gloss over *vīñāmanā* · *M* *gṛjānvīta* || 23 After *perīmī* Pr repeats the words *vīñāmanas* *tusya* *vīñāmanī* &c. l. 18 to *śrutvā* l. 22 incl. || N *pramoda-pūnamāna*^o ||

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2 NΨPP1p *tyajatām* || 3 M om. *nādr̄tya* || ΨPp *vācchalyād* || M *stanapayitvā* for *snāpayitvā* || 6 Pr *neśmīka*^o || bhN *rīvīhotstavām*, in bh corr. by corr. || L¹ om. all between *avalokya* and *budūparodhāt*, I 11 || 7 bhN *tuvīñā*, in bh corr. to our reading by corr. || 9 ΨPPrMp om. *parīṇī* || 10 M *mūḍhu*, Pp *mūḍha* || N om. *arpasya* || 11 N ms. sa before *sarīśīsum* || 13 Pr *kurkkuta*^o, N *kurkuta*^o, M *kukkuta*^o || M *prāptay* || 14 N *sumudbhāvā* for *sadbhāvā* || N *saṃpārayaṇī*^o, om. *ya*^o || N *grāhe* || 17 N *uktah* *'sāv* || ΨPPrM *saṃputrayogyaṁ* || 19 ΨPPr (not p) M om. *tato* || 20 M *gudyutām* || 23 bhN *rūstārītā*^o || 24 Pr *abruvan* || Pr *sadbhi* *dr̄śum* || N *īdṛśum* ||

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1 bhN *sāvair*, corr. from *sāvair* by cop., ΨPPr *sāvaira*, M *sāvra* for *sorvoir*; ABh with us || ΨPPrM *no*^o for *erō* || 2 M *gruhopariṣṭambhīta*^o || PL¹ *tathā* for *tayā* || 3 M om. *vidūmbanaya* || 4 PL¹ om. the second *pāda* || 5 bhN Pr *kanyā* || M om. one *sakrt* || 6 M *pūryāṇīrāṇī* *mūltāṇī* || 12 bhN *nāmā* || ΨPPrMp *māhemdra*^o || 13 ΨPr *saṃyākṣay*, corr. by both copyists from *saṃyākṣay*. A with us, Bh *saṃyākṣay* || 15 N *śāku* *prāha* || 18 N *yama* *prāha* || Pr *kātrū* for *kālū* || 19 ΨP and first hand of p om. *tāṇī* after *er*; in Ψ it is added over the line, perhaps by cop. || 20 Pr *eva* for *etaj* || 22 ΨP *evākulita*^o; p *evākulī* [3rd hand adds *bhū*] *ta*^o, M *evākulikṛta*^o || 23 Pr *tu* for *tato* || 24 N *asyokte* for *asya* 1 *iti* ||

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1 After *iti*, Pr adds 33 || *kathā* ||, ΨMp add 23 *kathā*, P *kathā* || 23 n || 2 M *kanyākṛta*^o, bh *kunyāntavādavānīyatā*, corr. by cop. to *urīvāvaravīnnyatā*, N *kunyāntayalavānīyatā* || 3 M *sā rpēna* || 4 ΨPPr *ārabdhūh* || 6 Pr *paramapurusa* || 11 bhN *anubhūtāṇī*, ΨPPrp *anubhūtām*; ABh with us || 12 Pr *pūvo* *sthetas* || 14 N *patnā* || N *vārtī*^o, om. *sneha* || 15 After this line Pr adds *kathā* ||, ΨMp add. *kathā* (M adds i) 23; P *kathā* || 23 n flourish || || 16 ΨPPrP *uagniśramuṇagurbhā*^o, M *uagniśramanagarbhā* ||

18 bhN *nagaśravapako* || ΦPPrMp *gramapako* || bhΦPPr *dṛghēti*, A *daggha iti*, Bh *dagdha iti* || After *iti*, Φ *kathā* 22 n, PPr: *kuthā* || 22 n P flourish ||, p. 22 (om. *kothā*), M *kathā* 32 (?) || Pr *etin* for *tot* || 19
 ΦPPr *keratūm manū* || ΦPPrMp *śopūjīnu* || In bh gloss on *nītimārggōna-bhijñāḥ: tradvilhāḥ* || ΦPp *mārggōnabhiññena*, Pr *māggānabhiññeyo*, M *mā-nāmabhiññena* || 20 Pr *durtrivam* || 22 bhN *cetaki*°, ΦPPr *cīvīni*°, M *vivini*°, p. *retasa*°, corrected from some other akṣaras, the first of which was *cīv*, A *retaki*°, Bh Śār. a, SP (most of the MSS.), *v ketaka*°. Śār. β with us. The stanza is absent from the Hamb. MSS. || 23 Pr *ndgamya* || 24
 ΦPPr 39 (which is also the number of the preceding stanza in these MSS.) for *yataḥ*, M om. *yataḥ* || 25 ΦPPrMp om. this stanza ||

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1 bhN *taiḍpaśadasyo* || 2 ΦPMp *nānamyam*, Pr *nā'namyam* || 3 bh *śuciṁukhyā nāśisya*, corr. to *īye* by corr.; N *śuciśukhyā ivāśisya* || 4 N *damanaka prāha* || ΦPPrMp *Lathām caitat* || 6 Pr *tas cēhamantakale* ||
 7 Pr *upaśyat* || 9 N *pradeśat* || 11 bhN *dhoman* || 14 N *dharmani* for *dhamati* || 16 ΦPPrMp *ulvijito*, in p corr. to our reading || 17
 ΦPPr om. *netra*, which in p has been supplied by 3rd hand; M om. *ktranetra* || 19 ΦPPr *nānamyam*, M *nāmamyam* || After *iti*, ΦPPrM.
 24 *kathā* || P adds flourish || n. p.: 25 *kathā* || 22 bhN *upajātas* || 23
 bhN *apijātas*, corr. by corr. of bh to *abijātas* || Pr *jātas* for *'ujātas* || 24
 Pr *darśitaḥ* || 25 Pr *tv anujāta pituk*, ΦPM (not p) unmetrically *tv anu-jātaś ca pituk* || 26 bhN *atiyāto* ||

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4 ΦPPr *saudaryam* || 5 bhN ΦPPrM *gām kṛto* for *'lāmkṛto*; in p *lām* corr. from some other akṣara, ABh with us || 6 N *idam* for *cedam* ||
 8 bhN ΦPPrM *dkūpena* p *dkūmena*, *me* being corrected from another akṣara; Śār. SP Hamb. MSS. ABh with us, h *dkūmena* || 9 N *damanaka prāha* ||
 11 bhN om. *asti*; but ep. Śār. and Simpl. || Pr *deśāntarā gatau* || 13 bh om. *atha*, leaving a blank in its place, in which *atha* has been supplied by a corr. || 14 M om. *kalaśagatam* || ΦPPrMp om. *tr*, which, in p, has been supplied by 3rd hand || 15 Pr om. *gacchāvah*; N *gacchāvah* *iti*; the other MSS. *gacchāvā iti*. This use of the indicative is not rare || 16 Pr *'samalṣa jvalam* || M *eyavahariṣyāma* || 20 ΦPPrMp *aiyaričchinnah*, corr. in p to our reading || 22 ΦPPr *truti*°, M *trudi*°, for *hrāsa*° || 23
 Pr *svabhāvārthaṭatayā* || 25 ΦPPr ins. *nikṣipya*, M *nikṣipya* before *suguptam*; *nikṣipya* evidently was a gloss of the archetype of these MSS. || PLⁱ
asahāyaryasana°, M *asadavyayasana*° ||

Page 110.

- 2 N transp. *tad apu taṣya* || 3 M *rūkyinam* for *parikṣenam* || 4 M *caturbhī* + *sataih* *śatau* *apu kīm* || 5 M *sustāulāñ* *irā* || 12 Over *dharmaabuddhe* in Ψ, and under *dha* in bh. gloss. *he* || 18 M *rāṇhalau* for *vivadantau* || 20 N transp. *nyāyāḥ drsto* || 21 Ψ PPrM p om. *gatāḥ* || 22 bhN *kīmāde* || 24 M *vacañaderatā* ||

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- 4 N *pūjyate* for *yujyate* || PrM p *vanañdevatā* || 5 N *māñhāṇi* for *mahat* || M *mahākautukam* || 7 N *saijñitū* || 8 P (not L¹) *mañpāñim* *gatōs* || 10 N *pārcoñkhātanidhānasam*[*sam* del. by cop.]*pr*[*i* del. by cop.]*deśastha*, Ψ PPrM p om. *samudhūra* || M om. *śhabda* || 11 Pr om. *teñip* || 12 N *pnūr* for *pntra* || 18 M *bakañanōtho* || 20 N ins. *tāre* before *bhāṣayān* || 21 Ψ Pp *śīśū vāi* || Pr *yadpomukhas* || 23 4 PPrp *rūḍyāse*, M only *se* || N *baka* *puñhū* ||

Page 112.

- 1 P1 *ha* for 'hem', M om. *'lam* || 2 M *taññhāññopham* || 3 Ψ Pp M p om. *me* || 5 Pr *"saharari* || 9 Pr *dy* for *garī* || bhN Ψ P' M p *"gāñdāñi*, APrBh with us || 11 bhN Ψ Pp *"sāñdā*, A has a gap here; Bh *"khañdā* || 14 After *iti*, Ψ M p *kathā* 26, P1 P *kathā* n 26 n P adds flourish || 17 bhN *dharmañdhāñ* *pn* || N *"kāññikam*, Ψ Pp *"kāññāñk*, corr. in p to our reading by the copyist; P1 *ryāñdhikarāññik* for *dharmañdhāñ* || 18 N *sāñg* for *śāñy* || N *somēya* ||

Page 113.

- 1 N transp. *te sare* || 2 bhN *viñorāñcītam* || 4 Pr *jiñlati*, Ψ Pp *jvaliti*, in p corr. to our reading || 5 bh *ākramāñdayan*, corr. by cop. to *ākrañdayan*; N *ākrañdat* || 7 Pr om. *vidam* || 10 M *dharmañbūdhiñ* *eyeti* || After *iti*, P ins. *kathā* n 25 n flourish n, Ψ M p. 25 *kathā*, Pr 29 *kathā* n || 16 M *jiññeyoñam* for *dryñheam* || 17 bhN *khaññāñcchēñ* ca || 18 M om. *kaññāñ* || 20 In margin of Ψ gloss on *"lopacīrno*: *pn*(?)*pa*, the rest being torn off with part of marg. || 21 N *sañdāññid* || 22 bh *vaññāñ*, N *vaññāñ* for *viññāñ* || P (not p) om. *khaññāñ* || 24 Pr *"vicañṣoñā*, followed by *danda* || 26 N *"dāññāññāñ*, PrM *devudāññāññāñ* || 29 Ψ PPrM (not bhp) om. line 29 and page 114, l. 1 n

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- 3 Ψ PPr (not p) M *tura* for *tañ* || 4 M *vidvāñ* *rjubhugamyo* || bhN Ψ PPr *vāñpramāñlinā*; APrBh with us || 5 bhN *rjur māñkhas* against the metre || N *māñkhañ* *śāñhāñ* || Pr *tyāñjāñ* || 7 N *atthenāñ* for *apñ enāñ* || Pr *enāñ*

'vasthām || M na cd̄nzo for tardnyo || M om. jano || N tṛṇabhū ca || 9
 P kumjāradrat, L¹ kumjārotadrat for kuñjorahrt || 12 ΨPr (not P) nāḍuko
 (cp. 115, 12); p nāḍuko (sic!) || NM vanikuputraḥ || 13 Pr 'gamana
 ciṇṭayat || 15 būN raiṣet || 23 N lakṣmana || N nāraka, ΨPr nāḍuka,
 p nāḍuka (sic!) || 24 N jumps from the first bhakṣṭū to the second
 bhakṣṭā. om. one of them and all between them || ΨPr nāḍukah, p nāḍukah ||
 25 ΨPPrMp om. sā, which in p has been supplied by 3rd hand ||
 bhN ΨPPr yat for yata; Bh yataḥ, A with us || 26 bhN ava for atra;
 BhA with ΨPM ||

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2 PL¹ om. saha || 3 ΨPr nāḍukah, p nāḍukah || 6 N pregam ||
 8 M om. iuthō ca || 10 ΨPM prairartaryō || N bhayādvaḥā || 11 N
 lakṣmanah putraḥ || p nāḍukena, ΨPr nāḍukena || 12 Ψ here nāḍuko;
 Prp om nāḍuko || 13 p piākṣipat || 14 Pr nāḍuka, p nāḍuka || 15
 ΨPr nāḍuka, p nāḍuka (sic!) || N nāḍuka prāha || 16 N lakṣmana prāha ||
 ΨPPrMp om. the text between °nāpahṛtah, l. 16, and bho lakṣmana, l. 18. In
 p it has been supplied in margin by 3rd hand || 17 N ātathyarāti[ti] del.
 by cop.]dn || 19 N lohamayītulām || 22 ΨPr nāḍukend° || 23 ΨPr
 nāḍukam || 24 ΨPr nāḍuko ||

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1 ΨPr nāḍuko || Pr sañhyam for sityam || 2 bhN ΨPPr upahartum;
 A Bh with us || ΨPr nāḍuko || 3 PL¹ so for bhoḥ || 6 ΨPr nāḍuko ||
 9 After iti. PPr ins. kathā || 27 || P flourish ||, ΨM kathā , 27 || 11 M om.
 kūlānvitap || Pr durbhaga || 13 bhNAΨPM virūpyopahṛtāś; Pr Bh and
 Simpl. HI with us; Simpl. h viñūryopahṛtāś ca, corr. by corr. to virūypopā ||
 bh kūlānvitapuṣṭām, N kūlānvitapuṣṭām || N duhkhitah for duhkhitā || 15
 N tathā ca || 16 bhΨPPrM duścāriṇyāḥ, N duścāriṇyām; Bh duścāriṇtryāḥ;
 A with us; Simpl. HI kulaṭānāḥ, h asatīnām || 17 bhNAΨPPrM cesti-
 tam, Bh with us In Simpl. MSS. HIh this stanza is missing || bh
 prattater; N makr, then blank for one akṣara, then tte; ABh with ΨPM ||
 18 ΨPPr karisye || 22 M mūrkheṇa sahaśrāni vāsopī || 24 ab in M
 only. varām jaladhipatānam || N ḡvanāvurāpātānam, Pr jealanāvāṭava[va
 corr. by cop. from ta]nam || 27 N rova for wa || N subhāt for sv° ga° ||

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1 N yātāpy for mātāpy || 2 Pr gavāśināḥ || 3 bhN vacā, in bh
 corr. by cop. from vīcāḥ; Pr girah for vacāḥ || 9 Pr ekasminścit || 11
 Pr apetam || Pr drūṣyāḥ || N panyare || 12 N īrūḍdhāḥ || 15 ΨM
 tana, PPr tena for tatu || 16 ΨPPrM āgacchāntam for āgatam || 17
 Pr ākarot || bhN °svāmina, AΨPPrM °svāmin, B svāmin, without mādiya ||

- 18** Bh *athāśām* *baddha vadha* *rāyapādāyati*; A *tad eva* *budhdhaya* 2 *rāyapādāya* 2 *iti*. See 118, 2 ॥ **19** ΨPPrM transpose. *rāyā lat* ॥ M om. *subharucanam* ॥
20 Pr *rāyā anyata dā*° ॥ **21** N *āśrayay* ॥ **23** Pr *'syātthāpā*° ॥

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- 2** Bh *vadha* 2 *pōdaya* 2 *ity*; A *bandhu* *ghōtayata ity* ॥ **5** After *bhavanti* Pr adds *kathā* ॥, ΨP add. *kathā* u 28, P adding u *flourish* u u; M *kathā* 28, p 29 *kathā* ॥ **6** Pr om. *yatah* ॥ **8** N *avavādhyārthi* ॥ **9** N *damanaka prāha* ॥ **11** M only *bhyām* for *rāyik*° ॥ N *vānikāputrabhr̄īprabhr̄ībhyām* ॥
13 Pr *anubhavatu* ॥ **14** bhNΨPP, M *rājñātī*°; A with us, Bh *rājanikarimukho bharān* ॥ **15** N om. *pitrī* ॥ Pr *dukkhāy*, ΨP *dukkhāy*, cop. of Ψ inserting afterwards *h* before *kkhā* ॥ **16** bhNΨPPr *te cshatuh*, M *te vāhetuh*; A Bh with us u bhN *sanyukhān*, A with us, in Bh this passage is altered ॥ **18** ΨP *nūjñātām*, PrM *no gūdām* ॥ Pr *cintāromāy* for *ca tvām opy* ॥ **19** ΨP om. *dukkhena dukkhitām dṛṣṭvātī*, but cop. of Ψ adds these words in marg. ॥ **24** M *ragaṇtām* for *Lea ganṭām* ॥

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- 1** bhNΨPPrM *kāpy*, A *kīḍy*; Bh *kīḍi* *'pi nūbhi*°, in spite of no *khala*! u **2** Pr om. *iti* ॥ **3** Pr *‘mūnorūthām anuvigyāmūh* ॥ **7** N *prasthitākā* for *prasthitāer* ॥ N *bhatoputro* ॥ **8** N *tāv yāgā*° for *tāv mayā*° ॥ N *vykti* ॥ **9** M *svasvadatarām* ॥ **10** In Ψ, cop. adds *na* over the line putting a small vertical stroke over the preceding *yā* to indicate the end of the word. Owing to the small interval between the lines, *na* is not very distinct and may easily be misread for *ja* or *ni*. 'L' indeed misread it for *jo*, and taking the preceding separation stroke for an *r*-stroke, both these MSS. write *je* for *na*; Pr *nr* for *na* ॥ M *bhojneclāyām* ॥ **18** M *lagno 'brāit*, om. *ca* ॥ **21** Pr om. *samasyāt* ॥ bhNAΨPPPrM Bh *sahāyā* ॥ **23** ΨPPrM *mārgāśāmāt bhīta*° ॥ **24** Pr *'grhe* ॥

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- 1** N *vītanānā* ॥ N *pehā* for *rrddha*° ॥ **2** N *'rupayo*° for *'ratubhāyā*° ॥
5 M om. *ratnānā* ॥ N *grhita* for *gr° gr°* ॥ **6** Over *ānayata*, gloss in bh. *gūyām*; NM *ānayat* ॥ **7** bhPPPrM *ullānyātānām*, N *usvayātānām*; A Bh with us (only A *'ti*° for *'thi*°) ॥ **8** In N, *'pētā* corr. by cop. to *'pētē* ॥
10 Pr *yato* for *santo* ॥ **11** ΨPPrM *tārasvātrām* ॥ **13** N *līstātīpratyayo* ॥
15 N *ady* for *yādy* ॥ bhN *'parāpi* ॥ **17** N jumps from the first *ānayām* to the second *ānayām*, 1 18, om. one of them and all between them ॥ **19** N *vīrā*° for *kārā*°, ΨPPr *kāropavarake* ॥ **22** ΨPPrM om. *tadd* ॥ Pr *lobhāśātām* ॥

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1 Pr arośyam ga° || 2 N siddhye || 3 N avaram || N uidāranū ||
 4 N °yodareṣu n̄punam || 5 bhNAΨP vīksyamāno, Pr vīksyamānuk; Bh
 with ns || ΨPPrM transp. sa durātmā (M durātmā) || 6 ΨP ḍasādayati,
 in Ψ corr. by cop. from ḍasādayati, which is the reading of PrM || bhN
 echnnaratnasattasumṣayah; ΨP chinnaratnasattasumṣayah, M echnnarutru-
 sattasumṣayah, Pr chinnaratnasabhaṭṭasumṣayah, A chinnarutrusattasumṣayah,
 Bh chinnarutrusattasumṣayah || bhN ata for svata || 7 Pr °uidāravidāranu° ||
 bhNAΨPPrBh nistr̄pdo, M nistr̄pa || 8 bh śrūtāḥ, N atoh || 11 bhN
 otti° for athāttī° || 13 Ψ na ī(kñgomyoṣi)kñomg om̄yām, the brackets by
 cop. Pr esām for am̄yām, a reading clearly going back to the slip of the
 pen of Ψ || NPr scabbhrūtiṇām || bh dr̄stum, N dr̄stuṁ for dr̄stum || Pr
 jumps from the first °uidāranyām to the second °uidāranam, l. 14, om. one
 of them and all between them || 17 ΨPPrM °vicāranamātro° || M mahā-
 vuiśusam || 18 bh versasam, N eai sāhasam for vaiśusam || 20 Pr eotvara
 prithwīnam || bhN Saptāḥ for prāptāḥ, in bh corr. by glossator to our reading ||
 24 ΨPPrM uktam for muktam || N bhata° ||

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1 N bhāndagūritre || 2 M utuh for atha || ΨPPrM om. the text
 between meluyitvā and rājā, l. 4 || 3 N sampramīpa || 5 A om.
 here the words mitrodvaye &c. to avubabhāva incl. inserting them after
 avalokya, l. 15, and adding anyadā; BhK with us, but with variants. Bh:
 mitradv̄yārppitasarovarājjyūngabhārah svocchāmpārtitir vilāsasaukhyāny anubha-
 vati sma; K mitradvaye samāropitasarvāmgarājjyābhāracuptā svocchāmpārtitir
 vilāsasaukhyam anubhavati sma || ΨPPrM °vrttivelāsu° || N °saukhyānbhāvūva||
 11 M om. all between rājdpi and svakhodga° || bhΨP (not Pr) vānarany
 mutvi°, N vānarām otti°; A Bh with us || 12 N anya for atha || M
 rāgrābhābhāse || bhNΨP nānātarukhūṇitām, M nānātaruṣaṇudātām, A Bh nānā-
 tarumāṇḍitām; Pr with us || 13 Pr prathamaranam || 14 ΨPPrM
 bahukusumasugandheparimalaramanāyam || 15 bhN gr̄ham̄ for saha || bhN
 pravīṣyate || 17 ΨPPrM om. śrāntena || 18 N svāpinū || 23 Pr nivā-
 tum || 24 ΨP punah, PrM punū, all these MSS. only once ||

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1 N bhr̄amarapraḥāram, om. m anu || 4 ΨPPrM viśrabdhe for viśvaste ||
 7 N jumps from the first kāryam to the second kāryam, om. one of them and
 all between them || 10 bhN hataś for m̄taś || After n̄pah, ΨPr add
 kathā 29 ||, M + kathā :, P flourish || kathā || 29 || || N karaṭaka prāha ||

- 12 bhNA Ψ PPrMBh *pasiṣyā*^o ॥ 14 bhN *amitān* ॥ bhN Ψ PPiM *nāñvī* *hāryam*; in Ψ a later hand adds gloss *niścayam na kacoti*. A with us; Bh *nāñvīhārye evaṣyati* ॥ 15 bhNA Ψ PM *sādhū*, Bh *sādhū tu ka*^o; Pi with us ॥ N *na* for *tat* ॥ 16 M om. *tathā* ॥ 17 Ψ *ujhati* (*yhu* being written in Ψ as in *jjha*, Table II, no. 12, 2a), Pi *upsati*, N *ujpati*. N's reading is a misreading of the old-fashioned *jjh*^o of bh, which has the same form here as in Ψ in our Table II, no. 9, 3b ॥ N *"bhakta"*, M *likhīnukturnuklopi* ॥ 18 First pāda in Pr. *yad ākāryam era tam ākāryan* ॥ 20 bbN *prabodhit-*
-*tair* ॥ 21 Pr *dhyate*, corr from *thiyate* ॥ 23 M om. *na* *kurtavyam* ॥ 26 Ψ PPiM om. *tuu* ॥ 27 *krodhāṇḍalhāya* ॥

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- 2 Pr om. *bhrtyasya* ॥ N *prapīśa* ॥ 3 Pr *brūrāmī* for *urpāmī* ॥ 4 N *bhrtyā*, M *bhrtyoh* ॥ 9 bhN Ψ PPrM *brāhmaṇa sarvabhāṣy*; Bh *vrāhmaṇa* *survabhāṣy*, A *vrāhmaṇah serra*^o. Cp. on this stanza SI page Ivii ॥ 10 bhN *cāraṇye*, M *vibuṣā* ॥ Ψ PPrM *dugstamātih* ॥ 11 Ψ *prakṛyāḥ*, PPr *prakṛyāḥ*, M *prakṛyāḥ* ॥ bh *'dharitah* ॥ 12 Ψ PPrM *tyagyāḥ* *sa* *tau* ॥ Ψ PPr *krtaum*, M *caitratam* for *en dṛṣyam* ॥ 15 N Pi *dehim* for *deham* ॥ 18 Pr om. *rājyam* ॥ 20 N om. *api ca* ॥ Ψ PPrM *paravā* ॥ 21 bhN *cāryaporā* ॥ 22 N *pracūrūṇyādikāraṇyāmā* *ca*; cp. SII. 63, 3 ॥ 23 M *veṣyāgateva* ॥ M *nrpati* [corr. from *tīṣṭer*] ॥ 24 M *āthānūgata* *eva* ॥ 25 bhN Ψ PPrM *jānāś*; Bh *jānāś*, om. *na*; A with us ॥ 26 N *samerudana*^o,
 Ψ PPr *sūmāmanudānā*^o, M *sāmāmānudānā*^o ॥

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- 1 bhNA Ψ PM *ruñh*, Pr *ruñā*; Bh with us (but *hi* for *oi*) ॥ 3 Ψ PPrM *nōpadesyam* ॥ 10 Ψ PPrM om. *kop* *ca* ॥ Ψ PPr *prṣṭih prṣṭa*, M *prṣṭih* *prṣṭā* ॥ 12 Ψ PPrM *prṣṭayāḥ* ॥ 13 M om. *kṛye viddhibhīṣyam* ॥ 15 N om. the words between *drīgate* and *cyomai* ॥ 16 M *māṇgate* ॥ BhN *kha-*
dyota ॥ 18 bh *bhāvūḥ*, the first dot of the visarga being added above, the second one beneath the line (see vol. xi, Table II, no. 7, 1 b); hence N *bhāvāy* ॥ 19 bh *ta* [new line] *taśmād*, N (misreading *ta* for, or correcting it to, *na*) *na tasmād* (vol. xi, Table II, no. 7, 1 4c and 1. 5a) ॥ 26 bhN Ψ PPr *paravocanay* *pra*^o; Pr om. *"nā*. ABh with us ॥ M *na* for *ni*, P om. *na* ॥ 27 M *nicāryabuddhīnā* ॥ 29 Ψ *prathamaṭamācā*. Pr *prithamāṭamācā*, N *prothamāṭamācā* ॥ After *tantray* Ψ PPrM ins. *kṛthā* n 29 ॥ Ψ PPrM *ādyaslo*^o ॥ 30 bhN Ψ PPr *snehēti*, Ψ with a danda and 9 avagrahas before *snehēti*; M *tardhūmāno māhanā*, A *suehu eti*, all these MSS. omitting the rest of this stanza. But cp. the end of the other books. After this stanza, Bh adds: *na nicajanusāpsargān nuro bhadrāpi prīyati* + *ergasuyhabhāvū prītī* *jaṇbuhena vinibhātā cōlē dvātriṇīśatīmī kṛthā* ॥ flourish ॥ *shasahāra* 2000 etc

"flourish" || śrī || Cp. my remark on SPI, 1. I may add here, that the same stanza occurs in the MSS. Decc. Coll. II, 44, and XXIV (Bhand. Rep. 97), 417. Both these MSS. have this stanza in the beginning of the first book after our first stanza. Variants: a II, 44 "śāmparkān"; ed both MSS. *darśuyat� eva vikṛtūpā svajunēpi khalo yothā* (417 *valo yatoḥ*) || After *suehēti*, l. 30, bhN add *iti prathamam ākhyānakum samūptvम्*; M *paiṣca* • [• indicating the abbreviation] *prathamataṁtram*; PPr with us ||

BOOK II.

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1 Owing to the loss of one leaf, there is a gap in the text of Ψ extending from the beginning of book II down to 128, *7 vasya sunaya*^१ excl. || N A om. *arham* || 2 A *mitrasamprāptināma*, corr. from our reading; Bh *mitraprāptināma*, Φ *mitraprāptir nāma* || Bh *ādiślokah*, Φ *ādyaslokah*, A *ādīnaslokah* || 3 A *buddhihīnā* || 4 Φ *kākeṣu myakūrmārat* || 6 M *jana*, om. *pade* || Pr *pramudōraupyam*, M *pramadārotham* || Φ *prathamudūrogyanāma* || APPR M BhΦ ins. *ca* after *lasya* || M *mahōcchrāyo* || 7 BhΦ *nyugrodhah* (om. *pādupah*); M *nyugrodhupūdu salthyāśrayo* || Pr *sa caśrayo* for *sa* *śrayo* || A om. *uktam* *ca* || 8 N *sākhāsuptanrguḥ* || BhΦ *ālīnañchadah* || 9 N *ttata*^२ for *krtā* || 10 A *vīrabdhō* || A *nīptakusumaślāghyah* || 11 M *'yanjha*^३ for *'sanygha* || A *'sukhadarr* || M om. *bhūbhāra*, writing *bhrto* || 12 AMBhΦ om. *ca* || M *vāsyayu* [sic!] for *vāyasaḥ* || APPR M om. *prātah* before *prāṇa*^४; Bh inserts it before *pracalitah* || Φ *prācalitah* || 13 BhΦ *taśadhistōnanivāśinam* || A *āyatam*, corr. from *āyūtam* || Bh *āyāntanugrārūpam*, Φ *āyāntanugrūpam* || 14 A *sphuṭitakasvarāṇam*; BhΦ *sphaṭita*^५; N *sphuṭiputakata*[*ta* deleted by the copyist] *racarāṇam* || bh *ubdhuddhapimḍakam* || M *ubdhuddhapimḍiparusaśurīacchaviraktāṇplanayanam* || Bh *'chaviraktāyutanayonam* || Φ *iti puruṣaśarīrachaviraktāyutanayonam*, A *raktāṇtarnayanam* || 15 Φ *ūrdhvovardhā*^६ || N om. all the text between *iva* and *sarvapātakāṇam* (l. 16) || bhAPP M *kūla* || 16 A *wa adharmopadeśṭāram* || BhΦ *āgachamtaṇam* || Pr *erum* for *ekam* || 18 Pr *"māndīrītayat* || PPr M *pūrṇam* || BhΦ om. *kim* after *cikṣati* || BhΦ *ma-mālīvārthāya* || bh *āho ści*, N *aho ści*, Pr *āho śvid*, P *ahaz scit*, A *aho ścit* for *āho seit* || 19 bhN *kītsad* for *kaścid*; PrBhΦ om. *kaścid* || A *anyo 'dhyāvasāya*, MN *anyo 'syāvasāya*, Φ *anyo 'sādhyāvasāya* || Bh *kotukupuras* || Φ *kautukapamastham eva* || 20 MBhΦ *vitanya* || A *dhānyakanāvākīrya* ||

BhΦ *vikṛga* II BhΦ *dṛśor* for *tato*. Cp. Śūr. 64, 11 II Pr *tidare* for *nātidare* II
21 PPrMBhΦ *ulha* for *atra* II Pr *nigrahlās*, M *nigamitritāps* II **22** BhΦ
kunān for *bundulān* II M ins. *kālān* before *būdihalam* II **24** BhΦ *kṛayān* for
bundulān II Pr *th* for *'py* II

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1 A *mahājanum* for *mahājālām* II PPrMBhΦ *sa nupātu*° for *samnipāta*° II
2 bhN *eva* for *evam* II BhΦ *na kurya kīcīb* *doṣaḥ* II Pr *anye* for *asya* II
3 Φ *vijñāyate* II **4** BhΦ *rane* for *kathāp* II P *"harinasyādyaṃbhavo* II
5 A *anarthakāṣṭ*, corr. from *anartha kathām*, M *prāptodyonarthāy*, om. *kathām* II
6 A *ṛipattigūḍhamunasāṇ* II M *kṣimutih* for *kṣigate* II **7** Pr *dvacevita*° II
9 BhΦ om. *attha* II P *ulyasya* II **10** PPrM *pāśabandhūpanaya*° (M *"śūṇā-*
nulus, Pr *"sandhūntaḥ*) II N *pratyutprāṇalayā* II BhΦ *urāci* II **11** Bh
 om. the second *na bhetwayam* II **12** Bh *carṣṇa* *vyavasayā* *eva*, Φ *carṣṇa*
vyasaneppera II M *buddhi nikṛite* II **13** BhΦ *abhyeti* II **14** Φ *ekacittibhūya*,
 Bh *ekacittiyabhbūya* II Bh *jālām* *tha kṛtānugām*, Φ *jālām* *tha kṛtānugām* II
15 A BhΦ *asamhitucālāṇāp*; but ep. I. 26 f. and Sloka 7 II **16** M
prthivīgrīvā, BhΦ *prthugrīvā* II NAP; BhΦ (not bhPM) *anyonyā*° II **17**
 BhΦ (not A!) *usamphitē* II **18** BhΦ om. *kathām etat* II **20** BhΦ om.
hi II A *bhāramdā*, N *bhādā* II N om. all the text between *poligṛāh* and
svecchayā (I. 22) II **21** BhΦ om. *ca* II RhΦ om. *prthuk prthag* II **22** M
madhyāḥ II After *pakkīnāḥ*, Φ (not Bh) inserts *prativasati sru* II Φ (not Bh)
ekvīyū grīvāyā (!) *na dattān tādā*, &c., I. 24 II N om. all between *grīvāyā* and
hopāt (I. 24), the missing text being supplied in the margin II **23** A om.
krāpy II Bh om. *atha* II P *ardhā* II **24** Pr om. *gūlī* II PM *dvītīyāyā*
grīvāyā, Pr *dvītīyāyā grīvāyā* II **25** A *mṛtyur evabhūrat* II **26** Bh (not Φ)
vrurūmi II BhΦ *prthugrīvā* II After the first *et* P adds II I II *kathā* II, PrM.
 I *kathā*, BhΦ *prathamakothā* II Φ adds I II BhΦ ins. *ca* after *evam* II

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1 PrM *itiāne bandham* II A *nimbhayapra*° II **2** N om. *idam* II BhΦ
idam ity ākulacittah imāṇ (Φ *idam*) *ślokam* II M *iti cintayat*, A *ity acintayat* II
3 BhΦ *haramtē* (!) *te* II **4** PL¹ *nu* for *tu*; BhΦ *yadā bhūti patreṣyanti* (!) II
 BhΦ *vāsyam* II **5** BhΦ *anusartum* II **6** A *"bhībhāgān upari* II M *raṇtum*
 for *gantum* II N *laghupatalanohasya*, om. *ca* II **7** A BhΦ om. *ca* after *laghupata-*
nakas II Φ sets in again with *vāsyā sunaya*° II Bh (not Φ!) ins. *tu* after
Citragnīvāsyā II A *suyacaritena*, corr. from our reading, BhΦ *navucaritena* II
 Φ ins. *sā* before *duraḍhyā*, but cop. deletes it again II BhΦ *duraḍhyā*,
 but ep. 126, 19 II **8** Φ *mukhī* (once); A om. *mukur mukur* II
 Bh *utsa-*, Φ *utsu* for *utsyā* II A *kaulukīvāsas*; Pi *kaulukīparusya* *deva*
kapota° II **9** Φ om. *ca* II Bh *ayam ca durālmī* II BhΦ om. *iti* II

M *nīśāramārgge vya*^o || A om. *jñātvā* || A *vihatōśoh* + *abiorit* + *pratinuyttah* || Bh *pratinuytte* + *orravit* || 12 Before the *āryā*, Φ (not Bh) inserts *bhāiyam* *bharan* || Φ (not Bh) om. *bhovati ca bhāiyam* || 13 bhN *bharisyotā* || 14 M *pumsā* || BhΦ *ca* for *cet* || 16 A *vihāngāmisalōbhah*, corr. by a later hand to *vihāngānūm esa labhuḥ* || PrBh *kutūmba*^o || 17 BhΦ *pratyārftam* || 18 BhΦ *taddasmāham* || M *pramudārobhē na gamanam* || 19 BhΦ *yatas totra ca uttaradigibhōge* || A *harinyo*, corr. from *hirinyo* || Bh (not Φ!) *hiranyanāmā* || ΨPPrM *mama suhṛl atīsayena priyah* + *tatra* (M *priyas tatra*, om. the punctuation) *avasati* || 20 bhN A *avalūmbitam* || A *pāśavimokṣunāya iti* || 21 BhΦ *tibhōvā*^o || A *harinyumūsahu*^o || M *tol dhr̥ ligku durggam* || ΦP *ateruh* || 22 Pr *tha* for *ca*, but del. again without another correction || 23 N *śalamukhūbilam* || 24 BhΦ *pakṣipōśī*^o, A *paksapātā*^o || A *harinyo* || Φ (not Bh) *nijabaladurggam anusṛtya* || 26 A *mām etām avasthāp*; Pr *mernāmā*^a || 27 Bh *krusvā*, Φ *svā*, for *śrutiā* || A *durgāmṛtara*; Bh *durgāmṛtakagataḥ* (!), Φ *durgāmṛturagaṭah* || Pr *bhanī* for *bhadra*, but *na* corr. from some other akṣara smeared with gamboge || 28 ΦP *kūlrg ca*, M *kūlrg va* || A *vu* for *te*; a later hand corrects this to *tava* || BhΦ *ksamyatām* for *hathyatām* || N *citrugrīva prāha* || 29 BhΦ *kapotas* for *kapolapatis* || BhΦ ins. *tai* before *satvaram* || N ins. *śrutiā citram* before *tad ākarnya* || 30 BhΦ *pariṣṭātmā* || bh *nishāmann*, N *nishāmonnam* || Bh (not Φ) *avrūvit* || 31 N *karīpāḥ* for *ḍāyinah* || 32 BhΦ *mukhātmanām* for *kriātmanām* ||

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1 Pr *atra* for *atha* || Φ *pāśabāṇḍha*, Bh *pāśabāṇḍham* || BhΦ *savīśodam*, then Bh *hiranyāvruvit*, Φ *hiranyo'vravīt* || 2 BhΦ *kathayuti* for *kathaya*, *iti* || BhΦ om. *uktam* *ca* || 3 ΨPM *yasyōn va* || Φ (not Bh) *yasmā cānana ca yathā ca ya tvayā ca tva yatra ca* *śū*^o || 6 M om. *tūrac ca* || 7 BhΦ om. *kim ca* || ΨPPrM *kim locanānāp* || BhΦ *vīkacotpulanptvisām* || 9 BhΦ *yadāśu* for *yaddsyā* || M *mṛtyuṇ* || Bh (not Φ) *puruto* || Pr *vijjapīte* || 12 Φ (not Bh) *pāśīasthītī* || A *duirā* + *naṇ naica*, corr. in the margin by a later hand to *daivū tad vanam* || 13 Bh *'karayo prāha*^o || 15 PrBhΦ *samīkṣā* || 16 Φ (not Bh) *ati* for *iti* || Pr *meti* for *me matih* || 17 M *samghāthuvārṣy* || 18 BhΦ *vadhyāntie* || 19 Pr *durrñti kim* || 20 A om. *hi*; a second hand supplies *yaṇ* in the margin || 21 Φ *ubtū*, Bh *uktivā* || BhΦ *pāśān* (Φ *gōśān*) *na cheluum ḫrabdhah* || 22 BhΦ om. *uktam* *ca* || M *ma* for *mama* || A *pāśāṇ* || Bh *pāśū śi-tām*, Φ *pāśasthitām* || 23 BhΦ *tad ākarnya* || M *juna* for *na* || A *śāminā* || 24 M ins. *haṇ* before *śāntarāṇ* || BhΦ om. *bhadra* || Φ *tataśīvom* || 25 Φ (not Bh) om. *tat* || BhΦ *kathaya me bāvanmātram apि sannōnām*, then Bh *na karomi*, Φ *ta karosi* ||

bhN etāvanmīnam, M etāvanmīnam ॥ BhΦ ins. yataḥ after uktam ca ॥ 26
 BhΦ datte ॥ 27 Bh vittābhārō ॥ A kātarāḥ for karhieit ॥ 28 M uparam
 vo (read ca) mama ॥ BhΦ kudācīn mama ॥ A BhΦ atha, om. vā ॥ 29 Bh
 tad avasyam, Φ tad avasyam, for tan nānay ॥ A nānāpātak ॥ Φ PPrM om.
 uktam ca ॥ 30 M thanu for prabhūh ॥ 31 Φ (not Bh) ca before sidati ॥

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1 A harīnyah ॥ Bh harīnya āha, Φ harīnyāha ॥ BhΦ sarvam for smāp ॥
 M svāmin na dharmmāp ॥ 4 bhNAΨPM (not PrBh) yaś ca for yasya in
 M nrtyesu ॥ 5 Bh trilokyasthāpi ॥ 7 BhΦ svākṣaya jagāmat ॥ M vedam ॥
 Pr om. sādhu cēlam ucyeat ॥ 8 bhNAΦ duhsādham, Bh duhsādham, in A
 corr. by second hand to duhsādhyam, which is the reading of Φ PPrM. Read
 duhsādham (cp. Pāṇ. III. 3, 26). But cp 131, 26 ॥ M nyataḥ for rui yataḥ ॥
 9 BhΦ samālyeva, bhN samīnyośīna, ΨPr samīnyālīra, M saṃyānālīra, A
 with us ॥ 10 Φ PPr ins. ca after sarvam ॥ BhNA bandhanamokṣam ca,
 ΨPM baṇḍhanamokṣam, Pr baṇḍhanamokṣam, ΨPr M om. ca ॥ BhΦ vātīnayo
 for vātīlumānū ॥ Pr ciyatayat, Φ (not Bh) rāciyatayat ॥ After rāciyatayat,
 two leaves are lost in Φ, which sets in again p. 131, 1 18 ॥ 11 BhΦ
 buddhi aho ॥ Pr harīnya, A harīnya, A with a sva and a mis-written nya
 before nya deleted by the copyist himself by smearing sva and the first nya
 with gamboge ॥ 12 A harīnyena ॥ BhΦ pritikarāparāp ॥ BhΦ caṇeala-
 prakṛtr̥ a(Bh e for r a)mēvāparas ca na ca kendri ṛṣayatāpi (Φ ṛṣayatāpi)
 sākyāḥ (Φ sākyā) ॥ A nīvīṣāp na ॥ 13 N vāpiṇīsākhyas ॥ bhN tathāpi
 for tathāpi ॥ BhΦ uti for eia ॥ 14 In bh a gloss on śrāter : nāksatrasya ॥
 Pada d in BhΦ : svātyudakam samīkhatे ॥ 15 M pūd, om. pūda^o ॥ 17
 BhΦ tāval chili for itas tīrat, iti ॥ 18 BhΦ om. kākut ॥ bhN sūriksa^o ॥
 19 N vāyasa prāha ॥ 20 BhΦ tad akarṇya ॥ A harīnyo ॥ BhΦ om
 viśesād ॥ Bh 'ṇṭallināḥ, Φ 'ṇṭallināḥ ॥ 21 M om. sa, perhaps owing to
 the circumstance that in Pr sa looks exactly like se, as the visarga of n (in
 bhāvān 1 10) touches the right edge of the upper horizontal stroke of sa ॥
 BhΦ samāgataḥ ॥ 22 NM harīnya prāha, N om all the text between
 prāha and bho vairam 131, 2 ॥ PL¹ si for 'sī, BhΦ om 'sī ॥ BhΦ hāsyam for
 prayojanam ॥ A om. iti ॥ 23 BhΦ om me ॥ Pr ti, BhΦ pritiḥ for
 pratitih ॥ 24 BhΦ om bandhane sañjāti ॥ Bh baṇḍhamokṣa, Φ baṇḍha-
 mokṣam ॥ NABhΦ om. iti ॥ 25 Φ (not Bh) om. all between the first
 maṭrī and uktam ca, l. 26 ॥ A harīnya āha, Bh harīnya āha ॥ Bh bhoktāhāpi ॥
 26 bhAΨPM om. yo, bhPPrM insert ya before utmano ॥ 27 A M cāpi
 for vāpi ॥ BhΦ hāsyatāpi yāti sa kṣitau ॥ 28 Φ rāsyam, Bh rāsyatāpi for
 gamyatāpi ॥ 29 Φ om all between karosi and uktam ca ॥ PL¹ karayāmītī,
 M karayāmī ॥ Bh twayī saha rāsīmā ॥

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1 BhΦ *na hi* for *nāsti* || 2 bhNAPM (not Pi) *vividhamp*, in A corr to our reading by cop. Cp. l. 6 || 3 A *yatah*, but *ya* written on some akṣara deleted with gamboge || 4 After *taurāṇ* an akṣara which seems to have been *tto*, is deleted in A by two strokes and gamboge || BhΦ *prōk* for *drak* || 6 N *prāha* for *āha* in both places || 7 Φ *kāranaṇippādītamp* || Bh *nippādītamp*, A *nispānnaṇ* || P *krmiti* *imam* || P *tat tad ahepikārahāri* *anād*, bhPr *tat tad āhepikāraṇōd*, N *tat ta īhepikāraṇūl*, Φ *tat tad ehopahāraṇāl*, Bh *tat tad ... opakāraṇōd* || BhΦ om. *punah* || 8 M *nāma gacchati*, P *nāpacchati*, A BhΦ *na gacchati* || A omits all between *nakvlasarpānām* and *pativratākulatānām*, Φ omits all between *nakkhāyadhānām* and *panditamūrkhānām* (writing *pāṇḍitamūrkhānām*); Φ then continues. *pativratākulatānām* *di ya* [ep. Bh!] *jalānalayo devadetyānām* *sapāsnyo* [cp. Bh!] *mājārāpām* *sapatnyo* *sirphagajānām* *labdhaka harīnām* *kākolihāno* *digarbaṇānām* [cp. Bh!] *sajjanaduryānām*, &c. Here it is evident that the archetype of A and that of BhΦ had an omission, which, in the margin of the archetype of BhΦ, was supplied from another MS. Fortunately for us, the copyist of Φ inserted this addition into his text in a wrong place || bhN BhΦ *sīsyubhuk* || 9 Bh *sāpāsayamōrjūānām* || M om. *lubdhakaharinānōṣ* || N *ludhbake ha* || 10 Bh ins. *dvijadigumbarōnām* before *sajjana*° || A om. *ca* before *ut्यavāraṇ* || BhΦ *ut्यavāraṇ* (Φ *raira*) || 11 BhΦ *kendri* *kasayuci* || BhΦ *hatas* for *vyāpādītāḥ* || In A the corr. deletes *ya* of *prāṇīptāya*; M *prāṇīptā* || BhΦ *vurttate* for *yatante* || 12 Φ *akārunetat*(!) || 13 M om. the first pāda || BhΦ *yāti* for *eti* || 15 BhΦ om. *mama* || 16 Bh *arhati*, Φ *arhasi*, for *ucchati* || 17 In bh gloss on *garbhād*: *vesaragadhe*(?) ; BhΦ *garbham* || 18 bhNPBh *pānīne*, in bh corr. by corr. to *pānīner*, A *pānīnah* || 19 Bh *uamamotha*, Φ *ummotha*, bhN *unmamazya*, the second *ma* being deleted in N by cop || Bh *munijaimunīm*, Φ *munijemunīm*, bhNAPr *munīm* *jaimanīm*, P *munīm* *jaimunīm*, M *munijaimānīm* || 20 Pr *drelātāṭe* || 21 bh *atīrusām*, but apparently corr. to *abhi*; *usām* by corr. ; N *anerusām*; PL¹ *cetasām* *māhhirusām*, A *cetasām* *matiruṣām* || Bh *tiramyām*, Φ *thrāmyām* || 22 N *prāha* for *āha* || 24 Bh *bhuyālobhāc*, Φ *bhayōlokū* || 26 M *durbheyuḥ*, A *durbhedah*. All our other MSS. with us. Cp. 130, 7 || Bh *mukarasāmḍhīś ca*, Φ *maka*; *esindhīś ca* || 30 n || 27 BhΦ *ikṣo* *rasāt* || bhΦ the figure 2 for the second *parvani*, N neither this figure nor the second *parvani* || 28 BhΦ *uparītūṇā* *ca* *virparītūm* || 29 A om. *aparāṇ* || N *prōha* for *āha* || 30 BhΦ add *yatah* after *ca* || 31 Pr *sāmpūtasyāpī* || N jumps from the first *visvāsām* to the second *visvāsām* (132, 1), om. one of them and all between them || BhΦ *ripo* || 32 Bh *īrttāḥ* for *īrtihāḥ* ||

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- 1** PPrM om. *tathā ca* || **2** A *triśeṣadēna* || Bh *dite*, Φ *dīte* ||
 P *diter cābhō*, L¹ *dite vībhō* || A *vināśitah* || **3** BhΦ *suśukyūmenārā*
samdrena || **4** P *nōśayet ca* || Bh *sañcā* || Bh *pūrvap*, Φ *pūra*, Pi *bhūvāṇ*
(bhū being corr by cop. from some other aksara preceded with gamboge),
 M *kmavāṇ*, A *kūlāṇ* for *plavāṇ* || **5** A *aithabhbhārena* || Bh *sipār*, Φ *sipār* for
ripor || PML¹ *vrajet*, Pr *brajet*, for *gatah* || **6** PL¹ *tareṇtay* for *taidāṇtay* ||
7 PL¹ *laghutapanako* || N *cintavāṇ* for *ci[°] āśa* || **8** Bh *malimisaye*, Φ *- - - tiv-*
saye || bh *athavā*, N *atha* 'vā, om. *ta*, but without sandhi with the following
 word || Bh *etasyōpari*, Φ *eva taeyōpari*, bhN *eṣṭayōpari* || BΦ om. *me* || **9**
 N *sūprapadīnāṇ* || Φ (not Bh) om. *bhō* || **11** After *udanī*, some aksara
(yā ?) has been covered with gamboge in A || A *pratijūdayasā*, corr. by
 corr. from *pratipayasā* || Bh *anyathā iham atrāṇā*, Φ *anyathā makkham*
atraīca || PPrM om. *sthāne* || **12** Φ *harinīyoh* || BhM *udum* *buddhi*,
 P *uṇyop* *buddhi*, Pr *uṇyap* *buddhi* (continuing *rāmeṇāñ*), A BhΦ *uṇyam*
dustubuddhi, for *uṇyam abuddhi*; cop. of 1h deletes the *anusvāra*, N *neyam*
buddhi. Simpl MS. I has *vidaydhīracandīyāñ dr̄gate laghupatanañ + kātya-*
vākyāñ ca ; H has a gap here, h with 1 (blunders *dr̄gyatlo laghūpattana*) ||
 After *juñyate* BhΦ *yatah* || **13** A *"mīyah* || **14** PL¹ *naśrīha* || **15**
 Pr *tadraśyam* || PPrM *vidheyā* for *protipallīyā* || **16** Read **pratyāyito*
 for the misprint *pratyayito*. bhNA PPr *pratyāyito*; M *pratyāyito*, BhΦ
pratyāymo || Bh *aparam* for *param* || A *trudbuldhīparīksayā*, after which
 one aksara (*tlā?*) covered with gamboge; PM *tn* (M *nr* for *tc*) *abuldhīparī-*
ksayārthaṇm || **17** BhΦ *trādāṇkūgalum*, A *trādāṇke muktay me* || AΦ
 (not Bh) *sera* || **20** A *tato* for *tratto* || Pi *bibhete* || bh *trādīyāmyamīta*,
 corr. by corr. to our reading; N *trādīyāyamītāpāñdrāt*, BhΦ *trādīyī* 'ya
mīti apārēvāt || **21** N *athāśā*, then two aksaras covered with gamboge,
 then *v* *āha* || **22** BhΦ *guṇavāñmītāsāygena*, PPrM *guṇavāñmītāvīñāñā*,
 then P *guṇ mītrarāññā* *guṇ mītrām upā[°]* || **23** Bh *śālistāpībhūtībhāratāñ*,
 Φ *śālistāpībhūtīvāññā* || **24** N *taḍhpūñlā*, PPrM *tat śrūvā* || PPrM
samālinyitau for *samāgatau* || PPr *laghutapanako*, in Pi corr. by cop. n
25 After *bhāvāñ* (Bh *bhāvāñ*), BhΦ : *svāśrbhōva* [Φ *re* for *me*] *tañcībhāvāñ* ||
 M *aham ānreṣayāmy e kta* (om. *hāram a* and *vām u*) || **26** A *sahāñcūpukrūmtuh*,
 corr. to our reading by corr. || Φ (not Bh) *apīrāñśyā* || **27** bhA PPrM *ku-*
mam, N *mum*, corr. to *m* by cop. BhΦ and Śār. 72, 10 with us || A *"kusuma"* ||
 Bh *kṛtvā svapuṣyakīññukatulīyāñ*, Φ *kṛtīñcūpūrakīññukatulīyāñ* || N *māṇśam-*
peśīñ || **28** bhN PPr *hīñyāññkam*, in Pr corr. to our reading, perhaps by
 a later hand; BhΦ *hāringāññikam*; A and Śār. 72, 11 with us || M *bhākṣitāñ* ||
29 Pr om. *ca* || Φ (not Bh) *vahate* for *ca krte* || Φ (not Bh) *wa* for *eva* || A

Sāmāka° II 30 bhPrM °nīta; N °nītañ, corr. by cop. to °nīta II Bh srasa-marthyenāpanītān, Φ srasāmathenāpanītān II P svosārthyenōpanītalbhakṣyam bhakṣyatām tamḍulā iti, Pr srasāmarthyenōpanītalbhakṣyam bhakṣyatām tamḍulā iti, M srasāmarthyenōpanītalbhakṣyam bhakṣyatām tamḍulā iti II A bhakṣyatām II BhΦ bhakṣyatām tamḍulām iti II 31 A tatas tau supritāv ari + pa:asparām + priti° II BhΦ parasparsutṛptāv, Pr parasparsasuptāv II

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1 A vakt̄i ca for p̄echati II 4 Φ (not Bh) tuksati II 6 Φ (not Bh) vachak II 7 BhΦ om kīm bahunā II Φ (not Bh) mirāntaram II M mirāntarikrtvā II 8 A ekāṇṭtamaitratām II 9 BhΦ om, sa II A tadupukārārāmijitah (om. manās) II BhΦ tatpahsimadhye, AM tatpaksitimidhye II Φ (not Bh) sa tādā for sadā II N onyathānyasmin II 11 Φ (not Bh) vāso (!) 'apūrītā-nayanāh (!) II A amśrupūritanayanāh II A samāga, then the space of an akṣara covered with gamboge, the ā-stroke covered with gamboge, and samāga corr. to samāga. Then the space of 5 akṣaras covered with gamboge by corr., who writes on it dgudam uvāca, the reading of the corrector being thus samum gadgadam uvāca II 12 Pr vibhaktih II BhΦ tad yāsyāna atrāham II A aham anyatra II 14 BhΦ anāvrstih II PPrM mahatī 'irstih II A jano for nagara° II BhΦ babbhuksayō pūduo, bhN bubhvjōpi° II 15 PPr vihaga° II M vihanq̄bamdhānūrtham II BhΦ aham atyāsu[Φ adds vi]sesatayā II 16 M videśam calito II ABhΦ tato 'ham for tendham II A karomi, om iti II BhΦ yāsyāmīti II A hirinya II 17 BhΦ tahī, but the i-hook deleted in Bh II N prāha for āha II Bh yāslī, PPIM yāsyatiiti, N yāsyatiiti (!) II 18 ABhΦ daksanōpathe, N dāksinūpathe II 19 M °māmsakalāni II 20 BhΦ subhā-sitagogīm II BhΦ ins. bhūcaruh before sukhena II Φ (not Bh) °paksaksayam II 22 BhΦ tā, APr te ye for tāta II Pr om. na, which has been supplied by another hand in margin II 23 ABhΦ cāpadī sampūhitam II 24 A hirinya II N prāha for āha II BhΦ om. all between āha and bhōk line 25 II A apy evāgacchāmi II A ato II 25 A dukkham II M om. sa II APr jump from the first āha to the second āha, om. one of them and all between them II N prāha for āha II 26 M tavi for tatraīva II BhΦ gatās tam sarvam II Bh akosagatir II 27 A PPr tatrāgamisayati, BhΦ tatrāgamisayasi II 28 Φ sānar manai II Bh māsudvahāsceti, Φ māsadvayaśceti II A mānado for sānando II 29 Φ (not Bh) abhyo for dhanyo II A samasti, corr. by corr. to samam asti; BhΦ samo 'sti II bhN dharas for dhanyatarah II 30 MBhΦ om. hi II Φ sampattādikāni II N apuṣtāv for astāv II Bh udḍiyānāni, Φ udīyanāni II Bh tatas for tat II P sakhera II 31 N prāha for āha in both places II 33 BhΦ cakram II

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1 Before *śruti* Φ inserts *api*, in spite of 'pi after *hiranya* II BhΦ *hiranyōpi* II Bh *prstopari*, Φ *drstopari* II bhN PPrM om. *tatprstopari* and the following words to *sampātudayavayena* (excl); our reading is that of A (only A °*to*). Simpl. HI: *tathānuṣṭite hiranya*[*h* add over line in H]s [H om s] *tatkṣanād eva tadupari samānūlhaḥ* : [I om. *h*] *sōpi śanaiḥ śanaiḥ* [I om. *h*] *tam ādāya pīasthitah*, *h* *tatt śruti* *hiranya tasyōpari samānūlha* *sōpi sapī tenāva pracalitah* II BhΦ *samāruhya* II N *sampātudayavayena* II
2 Φ only one *śanaiḥ* II Φ om *tena sa* II Bh *saha* for *sa* II Φ *tāp kṛudām tam* II BhΦ *pracalita* for *prāpitah* II **3** BhΦ *atīkāptare* II P *mānakālhītam*, M *mānakādheritay* [sic!] II **4** N *tattvastha*, Φ *tattvastha*° II **5** Φ (not Bh) *śikhām ārvhya* II BhΦ *tārasia*[Φ *śca* *hemī* *pravocē* II Φ *māntha* *kālhāgacchan* II BhΦ *bhāvanmitram* II **6** Over 'tyālīnga' gloss in bh. *tray* II A our reading, corr. by corr. to *āgatyālīngyataṁ* *sti* II BhΦ *āgatyā alīngya* II
7 A om. *yataḥ* II Bh *sakarīṇaḥ*, Φ *kīrṇi* *raṇḍanāḥ* *sakalapūraṇaḥ* *śkharīṇaḥ* II P *kīrṇi*, BhΦ *kīrṇi* *tu* for *kīrṇi* II 2nd pāda in A: *kīrṇi* *subitataḥ*, which corr. corrects to *kīrṇi* *ca* *cāṇḍraḥ* *subitataḥ* II **8** M *ta* for *te* II **9** Pr *nīpanataras* II **10** BhΦ *parīgnāto* 'sti + iti II Pr *smīti* for 'si + iti' II PPrM *māṇḍparītham* (P1M °*dhum*) *Isamasvam* *iti* II **11** BhΦ *vr̥huttun-nakam* II **12** N *vr̥hitalīngitau*, P *vr̥hitalīngītau*; Pr *vr̥hītau* *līngītau*; M *vr̥hitalīlitaśāvīraṇ*, om. °*līngāṇau* *pula*° II BhΦ *vr̥hitasrokaṇīrau* *vr̥kṣīṣu* (Φ *vr̥ddhād*) adhasthod uparīṣṭan *cittmacīraṇītanam* *vr̥kṣīṣtam* II **14** A *māntha* *kālhī* II P *laghūkāpānakam* II Φ (not Bh) *bho* 'yam' *ko* *mānakāḥ* II BhΦ *bhukṣabāhū* II M om. all between *mānakāḥ* and *mānako* 'yam' I. 16 II
15 EhΦ om. *bho* II N *prāḥa* for *āha* II **16** PPrM *ins. mānakāḥ* after *mānako* 'yam' II Pr *t* for *tat*; BhΦ om. *tat* II **17** M om. *yatha dharā* II A *ta* for *dharā*; corr. corrects *ta* to *śaṣṭo* II A *rīvīrū* *tatākāḥ*, corr. by corr. to *dīrī* *tatākāḥ* II **18** Φ sets in again here with *kīrṇyāt* II **19** A °*parīkyāktī*° II
20 M *paranivedam* II BhΦ *āśādyā* for *āpānnah* II BhΦ *tārāṇīlikē* II **21** N *prāḥa* for *āha* II M om. all between *āha* and *prāḥa* II Pr *prītīdayātva* *tatākāḥ* II
22 Pr *eta* *trāṇa* II ΦPPrBh om. *nā* II **25** M *pramāṇūrotham* II **28** N °*guḍe*° for °*drava*° II

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1 M *anna* II M *prāśāṇkāparivāralārtham* II **3** *suprāyatnam*; cp. also Śār. 74, 9 II **4** Pr *bhāṣya*, om. *māṇe* II M *pari rāprīja* for *pari vr̥īd* II **5** bhN *anāyāseneva* II **6** ΦP *prāpnoṣi*; Pr *prāpmoti* II N *bhāṣyayāmī* II M *taṇtram tam* for *tatra* II bh *vr̥hāṣphu*° corr. by corr. to *vr̥hāṣphu*°, ΦPPr *vr̥hāṣphu*°, M *vr̥hāṣphu*° II **7** ΦPPr *brūṭalarmno* II **8** bhNΛΦPr *āśramam*, P *āśram* for

From 134, 18 bhN, A, ΦPPrM, BhΦ, from 134, 22 bhN, ΦPPrM

sramam; M *aśīamāṇ*; Bh with us, M and Bh *upanītavōn*, in Bh apparently corr. to our reading || 9 ΨPPr *brūtakarnno* || 10 N *brhasphīgo*, bhΨPPr *erhasphīgo*, A *erhatspīgasya* || 12 After *abhyūgataḥ*, Pr repeats *śūnyam pratirucanam̄ prayacchatā* || ΨPPr *brūtakarṇna* || 13 ΨPPr *sālhādām* || 14 Pr *rūtām̄ apī* || N om. *iti* || 15 Ψ *yut*, corr. by cop from *yataḥ* || 16 ΨPPrM transpose *kasmāc cirīd drśyuse* and *prīto 'smi te darsanāt* || 17 ΨPPrM *kā vārtā nanu durbalōsi* || 18 M *samupagatān* || 19 ΨP *harmmāṇi*, Pr *harmāṇi* || 21 bhNΨPPr *prāghunike*, in Ψ corr. to our reading by cop.; but the correction is not very clear. ABh with us || 22 ΨPPrM *sudanam̄* || Pr *vṛthā* for *vṛṣāḥ* || 23 N *girā* ||

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1 Pr *totruīka*° for *tathāīka*° || 2 M om. *yataḥ* || 3 ΨPPr *paurohatyam̄* || 4 bhN AΨPPrMBhΦ *māthāpatyam*, in bh corr to *mūgāpatyam* || 6 ΨP (not Pr) *brūtakarṇṇāḥ* || N *būtakarna āha* || 7 M *tvāt* for *tvatto* || Pr *mamānyah suhṛt*, M *mamānyah syahṛi* || 8 N *bhikvāmātram* || 9 In bh, gloss on *karmakārā · bhṛtyāḥ* || N *vr̄ticchedāsanmārjanātālī*° || 11 N *releṇa* for *vam̄ṣena* || M *tūdayatī* || 12 ΨP *kutūhalam̄ me tasya*, in Ψ corr. by very small strokes to our reading, apparently by corr.; M *kautūhalam̄ me tasya* || 13 N *vr̄hasphīk*, A *vr̄hatspīg*, ΨPPr *erhasphīg* || 14 ΨPPrM om. all between *bilam* and *uddhūnosmanā*, l. 16 || 16 N *huddatesu* || 17 N *usmō* || bhN *vitvayo*, corr. to our reading by corr. of bh || N *uddhūm* || 20 That in our text *śāndilimōtā* is a compound, is evident from 140, 15 || 22 ΨP *brūtakarṇna* ||

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4 ΨP *devatārcanaparās*, Pr *devatācana paras*, M *devatārthanaparas* || 5 bhN *pratyūhaprabuddho* || M only *vr̄ahma*[new line]*nyoḥ* || 6 N *anāptara-phaladā* || 7 M *tadagraham̄* for *tad aha* || 8 bhN *mūśoddeśena* || ΨP *yathā saktiḥ* || 9 Ψ *bhartsamānā* || M *bhargvayamānāḥ* || 10 Pr *he daridra* for *daridrasya* || M *bhojaprāptis* || 13 bhN *na svāditam̄* || 14 M *marḍam̄ ra 2* || 20 Pr *tasya* for *tac ca* || 21 Pr *yacchannajalam* || 22 M *nityapra*° ||

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4 N *vivekajñai sādanam̄tōya* || 6 bhNΨP (not Pr) *trṣnā*; ABh with us || 11 ΨPPrM *māhāñjanaśīkharūkōrah* || In bh gloss on *krodah*: *varāhah* || 12 N om. *dr̄ṣṭvā* and the following words to *dr̄stvāpi*, l. 15 excl. || No MS. has the sam̄dhi after *dr̄ṣṭvā* || bhΨPPrBhΦ *ā karnnānta*, M *ā karnnām̄ta*; A with us || 16 Pi *tathā* for *yathā* || 17 M *prahite* || 21 N *tasminn* for *etasmīnn* || Pr *mr̄tyu* || 22 Ψ *śr̄mgūla* || ΨPPrM *tam̄ deśam* ||

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1 M prārūsto for prahṛṣṭo ॥ 7 N tatt for tat tad ॥ 13 M vāpatati-takotīm ॥ ΨPPr bhakṣitum ॥ 14 M tuṣṭilapāśe ॥ Pr tāluprulēśe ॥ 15 Pi mastumudhyena ॥ 21 Pr athāvā ॥ 22 M cūrnayasyāṁnvā for cūrnaytvā ॥ 24 Pr sūyāt tape ॥

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1 M grha for grhe ॥ 2 Pr om. madye ॥ M om. sā ॥ bhN sāpy acīṇtayat ॥ 3 bhN naipunye ॥ 4 bhN tulīnām bhoyān ॥ bh klptavān, corr by cop from krtavān; N ktaprvān for krtavān ॥ 5 M om. luñcitair a ॥ 6 Pr arthān for atha tāñ ॥ Φ sūrpe, bhNAΨPPi MBh sūrppe ॥ 7 M grho for grhāl ॥ M tu for grhnātu ॥ 10 M navā° for tad° ॥ 12 N samarthā ॥ 14 bhΨPPr sambāṇḍhene me; N saṇḍhene me; M sam-
bāṇḍhāṇḍhene; our reading is that of ABhΦ ॥ 15 N śāṇḍalālinātu, with
a visarga added over the line ॥ 18 bhNΨPPr tam for tan; ABh with
us ॥ bh nīdhānodya°, apparently corr by cop from °nogha°, N nīdhānogha° ॥
20 ΨPPr brūṭakarnna ॥ M jñāyato, om. te ya ॥ 21 M yūthgāparivṛta ॥
ΨPM urhasphig; Pr vrnasphigohā ॥ 22 bhΨPPrM khanatīkam, N khan-
atīkam; ABh with us ॥ 23 Pr M om. mayā ॥ 24 Pr addhi for apī ॥
Pr caranamalitāñ, M caranamalitayāñ ॥ NBh tutpālānusārino ॥

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1 Pr tava for tad ॥ 3 M tathā for yathā ॥ 4 N tayā for tathā ॥
6 ΨPPi purusām drstvā, M puruṣām drthā ॥ M jāñitū ॥ 9 bhNΨPPr
bhavisyāt, M savisyāt, ABh with us ॥ 10 bhM cetarac ca? c and v are
often indistinguishable in Jain MSS. ॥ 11 Pr ciknam; N ajātakupā-
lauhnāḥ ॥ 12 pratyutpadaih all our MSS. including ABhΦ ॥ 14
N ins. āradhvah before pravrīttah, writing pruvritkah between two dandas ॥
16 M nām for mām ॥ 19 M bhaktvā ॥ M vāsuāñ ॥ 20 N °kapālaja-
tiñ ॥ 23 M durgge twice ॥ 24 Pr °carcino pi bhū° ॥

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2 M tā for khanatā ॥ 4 Pr anyāgata idam, M abhyāgapta ivum ॥ ΨP
brūṭakarṇa, Pr vīṭakarnṇa ॥ 5 In Φ gloss on asya by glossator: nūdhā-
nasya ॥ bhNΨP tam, BhΦ om. tan, A with us ॥ 7 ΨPM sthānakam ॥
8 Pr vīksitum apī twice ॥ bhNAΨPPi M acīṇtayāñ ca ॥ Bh advācīṇtayāñ,
Φ advācīṇtavyāñ, BhΦ om. ca ॥ 10 N ma for me ॥ 11 M sahastakirano;
ΨP nrucchāhāḥ, Pr nisacchāhāḥ ॥ 12 N sapatiwārah ॥ 13 ΨP (not Pi)
brūṭakarṇo ॥ bhNM bhūyo only once; ΨPPr bhūyōni 2. A with us.

BhΦ om. 'pi || N tāditum || 15 M bharann || 17 bhN yato for gato ||
18 Pr om. yatah || 19 Pr parāsavati || M om. yajjanān || 23 bhN ΨPPiM
 śatru, in bh corr. to our reading by corr. A with us || ΨPPr brūtakarṇyam ||
 N kautuhalaṁ ||

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1 Pr om. śca || 2 N mūtakam || 4 Pr "virahita" || M yathārthena
 for yathā gayaḥ tathātthena || 6 M tata śruti dha || 7 bhN tato, Pi yatro
 for yato || M na kūrddasēktinarasti || BhΦ om. tad; A viddhi, ΨPPiM
 tadvad for tad dhṛ. bhN tadraṁ or tad dhṛ (as dva and ddh are often
 identical in Jain MSS); in bh a second hand puts g over n. The
 reading tadrad (ΨPPrM) is a correction, but a wrong one A's viddhi is
 evidently a correction of bh's reading || 8 N ins yatah after uktam ca ||
10 Pr grīsmā kusari yathā || 11 BhΦ kākaravāh, PL¹ kōkāsavāh || 13
 M om. hī || 14 M śrīgunānām || ΨPM prakōśanī || 16 M pravyām ||
18 M vīdhāvā° || 19 M vakto, APrBhΦ vyakte || M °īrtah || 20 ΨPPrM
 iwa for api || 21 bhN om. vilapya || Pr tut sāpnūlāhānaṁ || 22 N ryarthah-
 samah || 23 ΨPPiM om. ca before te, writing tatas || PL¹ madbhūtyā ||
24 bhN samartha, ΨPPrMBh 'samartha; A with us ||

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1 N tat kim anena [new line] kim ārādhitena || 4 M svāsvānī || ΦPPr
 chatrajīvibhīḥ || 5 M om. tesāṇ, writing cacau for vaco || bhN durgā-
 pravisto || M yārat nirdhata kīḍy || 10 ΨPPr mānodbhāsam || N hāsam
 for hrāsam || 11 N vīgnībhavaṇti || 13 N °paṇḍitām || N drśām ||
14 M krtāntāpahatah || M prāyadyate || 18 M manvitram for sanmitram ||
19 M sarvaśūna; bhN ΨPPrM sarvaśūnyam (M °śūna) daridratā; ep. SP II,
 32! A sarvasūnyam daridratā, Bh sarvam, Φ sarva, BhΦ sūnyam daridrasya ||
24 N api° for ati° ||

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1 M yasya drśāk phalavipākoh || 2 Ψ om. era, which is added over the
 line by cop. || 6 After 83, A ins. this śloka: mūnam udvahatām pūrṇām
 rāram āpat pade ! jīritam mānamūlam hī māne mlāne kutah sukhaṇi || That
 this did not originally belong to our text is evident from K, which has
 interpolated it in a wrong place. The order of the pādas in this MS is
 as follows: 83 ab, then cd, ab of our śloka, then 83 cd. It is clear, that our
 śloka originates in a marginal addition. It is missing in our other MSS.
 including BhΦ. Cp. also the right numbering of stanza 90 in BhΦ. As
 BhΦ only seldom number their stanzas, it is evident that the copyists copied
 these numbers from their originals || N °cchanna || 7 N acīntayat ||

ΨPP₁M om. *punar apy acintayam* || M *āpari* for *apri* || 8 bhNΨPP₁A *dāvā-nikkuthita*^o, in A corr. by corr. to *dātra*^o or *dānna*^o, M *dāvanikkuthitunucāḥ*; Bh *dāvānikkuvitasya ca*, Φ *dāvanikkucitasya ca* || 9 Pi *avagraha* for *na cā* || 14 M om *arthitvam hi ma* || N om *na* || ΨPP₁M *rastrumparam* || 17 M om *paribhūyate* || 18 M *busvā* for *buddhyā* || 22 N *parāṇi* for *varāṇi* || M *°niveśitan*, corr. to *°niveśato* || 23 ΨPP₁ *gunguhatalāñ*, M *guṇuguhatalāñ* || 24 bhΨPP₁M BhΦ *khala* for *khala*, in bh corrected to our reading by corr A with us, but corr. by corr. from *khālājanāt* || ΨPP₁ *prārthaṇi* for *prāptair*, M *prāpti* *athāḥ priyam kṛlavān manah* ||

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2 ΨPP₁M ins. our Sloka 88 after our 89, but as ΨP number our 88 as their 82 (PrM 83), and as ΨPP₁M number our 89 as their 83, it is clear that the transposition is only due to the inadvertence of some copyist || 3 bh 'py arthito, N 'py arthitho || 5 M *vāñikṣayam* for *dina*" || 8 N om *na ca* || 12 N *parapidēni*^o || 13 M *dvitiya*^o || 14 M *reni* *virapukāśi* *parāpannābhōjī* || 15 N om. *yan maruṇam* || 16 ΨPP₁M om *tad eva* || N *vr̥hatśṛṅga*^o, ΨPP₁M *vr̥hasphiga*^o || 19 N *hare*, then a begun *ya*, then *ro* for *kāturo* || 21 N *upīyutasya* || 22 bhN *petikām* || 23 ΨPP₁M *āyuhśesatryā* (M with danda between "yuh" and "se") ||

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2 bhNΨPP₁M *daivo*, A with us. See 151, 9; *daivo* however seems to be the genuine reading, as *dava* 'Destiny' has often the masculine gender in Jaina Sanskrit || 3 bhN *tasmān na sva na eu vismayo me*, but see 151, 10, in bh a first *ra* is inserted after *sva*, but deleted again by cop || 5 ΨPP₁M *so 'brānti* for *hiranyāḥ kalheyati* || 6 M *nagaradatto*, om. *re sāga* || 8 In bh gloss on *rūpakaśatena*: *rūparyā* || 11 M *sa* *lattena* || 15 bhN *nirbhatsya* || 18 N *tatu nagara*^o || 19 Pi ins *kr̥i* before *kenvid* || 20 PL¹PrM *tiēli* for *vā, uti*. This reading goes back to the circumstance, that in Ψ in the left part of the *va*-noose, perhaps owing to some small defect of the paper, there seems to be a small opening. But under the magnifying glass the closing of the noose is quite distinct || BhΦ *bhavān* for *vā, uti* || 21 bhNΨPM *manuṣyēti*, PrBh *manuṣya ity*, A *manusyo iti* ||

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3 Pr *prasiddhanāma* || 4 ΨPrM *kunyā*, om. *rōja* which the cop. of Φ adds in the margin || After *candramati*, M *yā ekasmin dvuse*, &c., l. 5 || NP *nāmātī*^o || 5 NPr *nirūkyamānā* || 6 N *manorathaś* || 7 Pr *kusu-mabānāhatayā* || 8 N om. *tayā* || Pr *nirjarasakhi* || 9 M *sa* [new line] *saha* || 10 M *dagrod* for *yad* || ΨPP₁M BhΦ *avadāntike* || 12 ΨPP₁M

malaṇtike || 13 bhN *samesyati*, ΨPPr *somesyoti*, ABh with us || 14
 Cop. of Ψ supplies the words *yālī arāyom* to *bhūhitum* incl. in marg. || Pr
tatrāragantaryam || 16 M *tayā* for *trayā* || 23 M om. one *yena* ||

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2 M *kautukūn drstakahṛdayas*, *ka* being struck out, bhN ΨPPr *kautukāt*
hrstakahṛdayas, ABh Φ *kautukāvistahṛdayas*. Cp. our Introduction, p. 34 || Pr
aralambyādhiśudhaṇi || 5 Pr ms. *tovā* after *āśritayā* || M *tadāngajagamga-*
jāṇṣajātaharsa *onāprītagātrayoklām* || bhN *‘mōtrayānuraktayā* || M *‘gātrā*
 for *‘mātrā* || 6 N *mamā ātmā* || Pr *ābhya* for *ātmī* || 10 N *stombhito-*
turom for *stu° tra°* || 12 M *rad* for *yārad*, bhNA *dāṇḍapūśakah*; M *dāṇḍra-*
pāśikū, ΨPBhΦ with us, cp. 151, 2, 9 || 13 bhN Ψ *ahūś*, in Ψ corr. by
 cop. to our reading || 16 bhN APr *dāṇḍapūśakenā*, M *dāṇḍapārśakenābhī-*
hita, ΨPBhΦ with us || 17 Pr *samitī* for *sa matī* || 18 N *tasyāh*
raksasasya, bhN *‘vīṇayavatī*, N *‘avinayavatī*, Ψ *avinayavatī*, P *vīṇayavatī* || 24
 bhN *bravīśi* ||

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2 M *asakṣaṇi* || 3 ΨPPrM *‘phalam bharati* || 4 bhN *nirbhatsya*, N
nirbhatsa || 8 M *‘grhadvāraravarṇtamāplapa°* || M *‘mala°* for *‘mangala°* ||
 9 Pr *dvutvā* for *hatvā* || Pr *pranammu* *‘yannako°* || 11 Pr *prananya* || M
diśyo diśam || N *janmuh* || 14 M *mahāśāhastiḥatayā* || 15 bhN *nirbhā-*
tsitarān || M *apayūte* || 16 Pr *abhikrūptē* || 17 ABhΦ *tat*, Pr *nol* for *tam*.
 But *tam* is evidently a prākṛtism; cp. the Introduction to this volume, p. 32 ||
 18 bhN *prasara*, P *svasura* || ΨPr *tvayānutritam*, P *tvayā ‘nutisitam*, M
tvayā ‘mutisitam || 19 M *pradatiesatī* for *pradatiā, iti* || 20 bhN
‘palāyato, ΨPPrM *‘palāyamāno*; ABhΦ with us || 21 Pr *edam* for *idaṃ* ||
 23 PPr *prūṇasamśayā* *ikṣitā*, a misreading easily to be explained by the
 form of *dra* in Ψ || bhN om. *mama* || 24 bhNAΨPPr *grhīsyati*, Φ
grhīsyatāti, Bh *grahīyatāti* || Pr *vārttāiyatrekena* ||

Page 151.

1 bhN *sanyātah* (N om. the ardhadanda) *mahā°* || bhN om. *tam* before
vārttā° || 2 ΨP *karma°* for *karna°* || A *dāṇḍapāśakaduhitālāpi*, BhΦ
dāṇḍapāśikasutīpi (Φ *‘sutō ‘pi*) || 4 ΨPPrM om. *svayam* || ΨPPrM
tatrāgatah || 6 M *manujah* || 8 AΨPPrMBh *dāṇḍopi* || ΨP *tum*
 for *tam*; cop. of Ψ supplies *lamghayitum* in marg. P has it in the text || 9
 bhN *‘pāśika°*, ΨPPrM *dāṇḍapāśika* [P adds *h*] *sutā ‘brait*; Bh *dāṇḍapāśikasutū*
aha, Φ *dāṇḍapāśutū aha*, A *dāṇḍapāśakaduhitālābrait* || 11 N *na vīma-*
gom || M *vāṇikaduhitā* || 13 NPrM *prthak* (only once) || 14 ΨPPrM

ins. *tān* before *vṛttāntān* || M *sabahumānām* || 16 ΨPPr *upabhūjamānāh* ||
M *upabhūjamānamukhēd'* || 18 After *ityāh*, ΨPPrM || 4 *kathā* ||

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1 N *tathā ca* || 2 Pr *mānasyam* || 3 bhN °*pānasya* || ΨP *upānadvīta*°, M *upānadūdhā*°, a reading easily to be explained by the form of the respective aksara in Ψ || M *carmmairittaiḥha* || 5 N *hare prāpte* || bhN om. 'py. The copyist of bh writes *a* over the avagraha || 6 ΨPPrM put our sloka 99 after our 101. Their numbering 92 to 94 (92 twice for 91.92 corresponding to our 98.100) agrees with this transposition || 8 bhN *ti* for *te* || bhM °*luteṣubini* || 9 bhN ΨPPrM *āsvūlayati*, ABhΦ with us || M *ya kṛne* || 10 All our MSS incl. ABhΦ *asatyāny* || 11 bhN *parigrha*° || M *kṛṇe* || NPr *nirvittur* || 13 In bh a gloss on *kuśa* · *darbha* || ΨPPrM *idpi* || 14 M *nīnam* for *dīnam* || 15 Pr *śadbhyām* *yat twayodhes ta*° || 19 bh *śravayām*, cori. by corr. to *śrāvyām*, N *śrāvayām* ||

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2 P om. *sahodarāś ca*, M om. *hodarāś ca* || 4 N *hy arthe* || N *triloke* for '*ba loke* || 5 bhN *svavacanam* || N om. *tāvad* || 6 ΨPPr *baghulapanako* || 10 N *samagoraga*° || bh °*mūgantam* || 11 Pr om. here lines 11 to 13 incl. inserting them after *pū*, l. 15 || Pr *āmadhyāhnakṣ*° || 13 ΨPPrM °*sevīkā* for °*setīkā* || 14 ΨPPr *tasyā* || bhP °*unkuryāt*, but in bh corrected to our reading by the copyist himself || 16 ΨP *samīsvāsayitum*, Pr *samāsvādayatum* || N *t* for *yat* || bhN *svadeśahparī*° || 22 M *sa visayah* || 23 M *śrayato tam e carute* || 24 A om. all between *vanam* and *dūkhāh* (for *mandūkhāh*), l. 27 || 25 *arthinām* all our MSS but A (see on l. 24) incl. BhΦ. The lion being represented in this stanza as the king of animals, the *arthināh* must be understood as his followers, such as Karataka and Damanaka. The original reading of the *Pañcatantra* is not *arthinām*, but *atmanāh*, cp. Śār. 87, 21 || 26 N *udyamyaparair* || 27 M *śarapūrnna-thvāmprajāh* || 28 Pr *bhodyogam* ||

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2 bhN ΨPPrM *kalāvidhūjñām* [N °*vidhūjñām*], in bh corrected to °*va-dhajñām* by corr. ABhΦ with us. Cp Śār. 88, 4 || bhN *vyaśaneśv*, corr. of bh *vyaśaneśv*, P *vyaśanepy*, a misreading easily to be explained from the form of the aksara *sva* in Ψ; bhN *asaktam*, Ψ *asaktam*, but *śa* written by cop. over *sa*. M *vyaśanethuśaktam* || 5 ΨP *acavalam* || N *aviśādinam* || 6 M *era-vitā bhavati* || 16 A with bhN ΨPPrM. After l. 16 BhΦ ins *sthānabhrastah* (Bh om. *ḥ*) *hi śobhamte* | (Bh om. *ḥ*) *śimhā* (Bh adds *ḥ*) *satpuruṣā gajāḥ* || N

sobhyante || 18 M saṃsthānam for stānū sthānam || bhN parityajyet, corr by cop. of bh to our reading || 19 N om. iti || 20 M rūparatyāś || 24 Pr vr̄huspatih || 25 Pr śilaparākrama || 30 M bhuvatibhate for labhate ||

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1 Pr vālmīśr̄mga° || N °sunga° for °sr̄nga° || 3 N nābhīca, Pr nītīnīcam || 5 ΨP mūḍahs te; Pr ki mūlas te || 7 Pr yaunū dhanāni ca || 8 bhΨPM navasakhyāni, N naivasamsthāni, Pr navasāṅkhyaṇi, A navabogdāni; BhΦ with us Op. Sār 89, 18, and SP II, 65.—sasya and śaspy are often confounded in the MSS., and as s is often written as kh in North-western MSS., khya and syya, spa interchange very often || ΨPM insert ca before yosītah || 11 N piānasyopī || 12 N cittasya || 14 bhN gehe || 15 M cittam || 17 bhN ΨPPrM dāwo 'tra for dāvam evātra, BhΦ dāvam eva, om. utra; A. with us. But see our note on 147, 2 || 21 N nābhīyam || 22 ΨPPrM lābhah paromah || 23 M hr̄ṣnā || 28 P (not L) om. lābho 'stī || 29 N vicāp, PL¹ cittam for vittam || bhNPr vīndīsa for vīndī, corr. by cop. of bh to our reading ||

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1 N ins h after kāryatatvam || Pr kīncid || ΨPPrM dhanabhogaḥbhāgīnah (P °na for °nah) || Ψ kīcī ca, P kīcī ca ca || 3 °syōpōrjanam all our MSS., but cp. 157, 15 || 5 ΨP kathurti || 7 NBh (not bh) somaliko || Pr vāyah (om. tānu) || N tāpturūyusah || 8 N ca śastrāṇi for vastrāṇi || 9 ΨPPrMBhΦ °nādihā || 10 AΨPPrBhΦ kohikās, M kohikās || 12 N avadhārānukam for adhā° || 14 M mithyātha galpitam || 15 bhNAΨPPr (not MBhΦ) insert na between dhanam and bhavati || 16 M om. bhavati ca bhāryam || 19 ΨPPr mātūram || 22 N Pr chāyātāpo ||

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1 N tasmād atrava karma tiṣṭa tiṣṭa || 3 M samthāpadyate || PL¹ samprapadyamaparityaktam (1 4) || 5 AΨPPrMBh yathā ca || 6 bhN na for ca || 9 ΨP udīyamenna || 12 ΨPPrM ca na for cen na || 13 bhNΨPPrM nōpālambhyāḥ, ABh with us || 14 M varittayam; all the other MSS. incl. ABhΦ with us || 15 °yōpōrjanām also ABhΦ || N svīvānusātatratrayoparjanām vīdhāya || 16 bhN prati sthitub || 20 Pr krodhasaraktau locanau || 21 M karitavyaṃs for kartub || M dhā, om. bahu || NBhΦ somalikasya, ΨPPrM somilaṣya || 24 M om. vīvāsāyīnām ||

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1 bhN tākhāsyā for tasya || Ψ atyāt, P at for atas || 2 Pr om. yāvad asau || 3 bhN anvisyati, Pr anveyati || 5 N ca for vū || 6 N jumps

from the first *bhīyo* 'pi to the second *bhīyo* 'pi (l. 7), om. one of them and all between them || The words *tatā* to *macalitah* incl are ora in the text of Ψ, but suppl. by cop. in margin || Pr om *ca* || 7 M *antyāggenaīra*, ΨPPr *anyamāggenaīva* || 10 ΦPPr *edam*, M *ndam* || 13 M *varttah* for *kartuh* || 14 P *bhogañid* *rte* || 16 bhNAΨPPrM *karmma*; but in A some akṣara smeared with gamboge after *karmma*; BhΦ *karmman* || 17 ΦPPr *upalayabhayasi* || 18 N *somulito* || 22 N *somalika* ||

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3 N *somalika* || N *prāha* || ΨPPrM om. *tañ* || 5 M *nāmu sti* for *nāstī* || N *somalika* || 7 In M *pāda* I runs thus *iirāpukulino* 'pi || 10 bhN *subnd-dhan* || M om. *patoloh* || N *patano* || 11 bhN *nirñrito* || ΨP *dāra* *rasāñca* *ca* *pañca* *ca* || 12 M om *so'bravīt* || 14 P *pralabhadīrvara* || bh *sāñdhah*, corr by cop. to *sāñdhah*, which is N's reading. ΨP *sāñdhah*, Pi *sāñdhā* with following danda || 16 bhN *mārakta*° || Pr *śāśvānigrū*, M *śāśvānigrāṇi* These readings evidently go back to that of Ψ, which has *śāśvānigrū*, with 2 over *ni* and 1 over *grū* (these figures perhaps by a later hand) || 17 M *thalobhīko* || Pr om. *sa*, owing to the fact, that Ψ writes *sa*, then *na* or *vu*, then *gudūbhikū*, putting one single bracket before *na* (or *vu*), and deleting by a horizontal stroke not only these aksaras, but by mistake also *sa* before the bracket. P with us || 18 M *sukhenāparin* *nañipuline* *sukhenoparivasa* || 19 Ψ *pralambairvarṇo* *ṣamlo*, the o-stroke before *n* being deleted by an almost invisible stroke at its inferior end, whereas on the second o-stroke after *n* the visarga has been written by cop. in the form of two circlets. Hence PL¹ *malabairṣanubhāṣyado*, Pi, taking the circlets as deletion marks, *pratamp-barṣayāparyamīlho* || bhN *ṣamlo* || 20 M om. *ṣṛgūtō* || 21 Ψ 'sīhitah, corr. to 'bhīhitah' || bh *yaśpīya*, N *pasydāya* for *paśyāya* || 22 N *prahā-reya* || 23 bhΨPrM *arhasi*, N *arkatha*. In Ψ, 'si seems to have been corr. to 'ti; but the correction is not clear ||

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2 bhN *niyogasi*, corr. by corr. of bh to our reading || 4 Pr *etā*, M *artya* for *etya* || 6 N *so bravīt*, PL¹ *so'bravīt* || 9 NM *karomi* || ΨPPr *sadaibbhyamavatī*, M *sadaibbhyamalā* || 11 ΨP *yathālasya*°, but in Ψ *tr̥d* under *thā* by cop. || 12 bhN *bhaya*°, M *tuyavintroma*° || 16 N *bhu* for *na* || 21 M *dykṣate* || 22 N *mūrakasthānam* || 23 M *tasya* *pralambairṣanupr̥ṣṭam* ||

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1 M *svavakṛtesu* || 2 bhNAΨPBh *śrīvākyāpkuśah*, Pr *śrīvākyāpkuśaih*, against the metre, but in Bh corr. in marg. to our reading by cop. Ψ with us ||

4 M amasyam for agamyam ॥	7 ΨPPrMBhΦ pañcadasame ॥	12 M
anusearāta ॥ M aho for ato ॥	13 After iti, ΨPPr kaihā ॥ 6 ॥, M ॥ 6 ॥	
16 Pr dhanaguptayuktalhanākhyau ॥	17 P budhvā ehasarūpaḥ ॥	18 M
om. the sentence between gatah and atha 1. 20 ॥ N somaliko ॥		20 N
pradistah ॥ 21 Pr bhāryā ॥	22 M praptōpramañṭah ॥ bhN ΨPr sūkti°	
for bhakti°; in Ψ corr. in marg. by cop. to our reading, which is that of Hamb. MSS. and APBhΦ ॥	for bhakti°;	

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1 N somilikasyū° ॥	2 Pr ins. apy after tad ॥	3 Pr om. na ॥	4
N kartaryāḥ, M karturya ॥	M om. the sentence between kartaryā and atha ॥		
5 ΨPPr khedyamāmusa ॥	7 M om. tataḥ ॥ N dhanagṛhaṇ ॥	9 N	
sukhabhuktośayyāyāp ; Pr svkhaśayyārthaḥ ॥	11 Pr kurvato ॥	12 M om.	
kṛtaḥ ॥	13 bhA ΨPBhΦ vyavaharaka°, M iyaharala°, N Pr with us ॥		
M āratam ॥	14 bhN kloyam for kṛtyam ॥	18 bhN ΨPPr bhuktadhane ;	
ABh with us ॥	22 bhN dhanaguptaya ; A dhanaguptāyā, but corr. by cop. to dhanaguptāyā. ΨPPrM dhanaguptarad ; BhΦ with us ॥		

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1 bh (not N) AΨPPrM arthasyōpārjanōṣ ; cp. sloka 133 ॥	After iti,	
ΨPPrM ins. kaihā ॥ 5 ॥	3 N vittam ॥	4 Of this line, M has only :
āpā samghātakarkhaśām ॥	8 N om. na ॥	10 ΨPPr tam for tan ॥
only tam for tan nīcītum ॥	N lalātāpote yat ॥	M om. yat ॥
N lalātāpote yat ॥	M om. yat ॥	11 Pr jal-
medher ॥ Pr vuso ॥	12 Pr rit iti ॥	13 Pr kāthayati, M om. ghatayati ॥
A om. all between vulhir and anicchonto 1 15 ॥	N akhimukhi° ॥	All our
MSS. incl. KBhΦ (A has a gap here) against the metre aghatitaghātitāni in the		
first pāda. The same faulty reading in MS. A of the metiwal Campa-		
kaśreṣṭhikathā, stanza 237 (MS. B, stanza 267 has but the beginning		
aghaṭitaghāni with following °), and Ballāla's Bhojaprabandha, ed. Jīvānanda		
Vidyāsagara, p. 89, whereas K. P. Parab, Bhojaprabandha (Bombay, 1896),		
p. 28, stanza 144 and Subhāshita-ratna-bhāṇḍāgāram, Bombay, 1891, p. 133,		
stanza 36 go with us. As in Bhojaprabandha and Subhāshita° the second		
pāda has a different reading (dūrghatikurute—Camp. A with us), this stanza		
would not seem to have been directly taken from Pūrnabhadra, but from		
some other source. It is at least possible, that the faulty reading in our		
MSS. and in Jīvānanda's edition of Bhoja° is older than either of the two		
texts ॥ M sughaṭitāni ॥	15 anicchanto is a misprint, read anicchato ॥	
M dehināp ; after this, M again. duhkhanī yathēhāyānti dehināp ॥	16	
ΨPM duhkhanīy ॥	17 N aparam ca twice ॥	M dhīyādhīko ॥
seūmī ca, ΨPPrM svāmī yat, our reading is that of N.A. In A two akṣaras	18 bh	
covered with gamboge between prū and kta. BhΦ om this stanza ॥	Pr	

prāktana || 20 N vidhāyati || 23 M krśvākha || 24 M yataḥ || 27
 M varttayah, N om. kartavyah || 28 Pr vratapavāsudharmmāḥ || 30
 bhN om. hi || 31 ΨPPrM ins. uktaṃ ca before stanza 161 || 32 NP
 samtosāmrataptānāḥ || 33 Pr °luptānām || M om. cētaś ||

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3 N svavairamadam for svaveśmēlaṇi || ΨPPrM nirvtenanānudrigne || 4
 M 'bhicādyah for 'tivākyoh || ΨPPr ca naikasūstrānugataṃ, M cānekaśāstrā-
 nugataṃ || M mampraroktaṃ || 5 Ψ māṇtharaka r, sūdhu being supplied
 in marg., and he being written over ha by cop., hence Pr ins. he after
 bhadra || Pr sādhuśayunīya° || 7 ΨPPr sādhu, M sā for sārah || 9 Pr
 suhrstau || 10 bhNA ΨPPr priyā for priyāḥ, Bh with us || 13 N nu,
 bh tu for na || N °bhopahrlā° || A (not Bh) om. l. 15 and the following
 śloka || 17 bh dhusamīlhurūḥ || 20 N om. the two last pādas of
 stanza 166 and the following prose sentence || 21 Pi priyāmti || 23
 N nārttāḥ || 24 M nāyayasyāt for nārthī° yut syāt || 25 N vā for hā ||
 26 N yāso for yāsuso || 27 M vicāṅgo for cilāṅgo || P kurumgo || N
 budhbukabānāpālacakitūḥ || 28 ΨPPrM ḥyātām || M hr̄unyah || Ψ laghu-
 tapanako, with almost imperceptible 1 and 2 over pu and ta respectively,
 hence Pr laghutapanako, P with us || 30 Pr laghutanaṇa || 31 M
 āhṛtavān || 32 ΨP ihāvasthitilasyōpāyo, Pr ihāvasthitasthoyāyo || ΨPM
 °syōpāyo || AΨPPrMBhΦ ins. yataḥ before euriṣitām || 33 N upā-
 gataḥ || In Ψ that of tathāīva resembles traī, hence PL¹Pr tathāīva for
 tathāīva ||

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2 M odhāya, Bh ādāya, Φ ādāyāś, A with bhNΨP. Query: avadhārya? ||
 3 bhN udakam āgata eva || bhN saktitān || 6 Pr abravīti || M apadaṇp
 for idam || 7 ΨPPrM aśvasāraih || M cetasah for cetas ca || 8 bhN
 sanniruddhamāno || ΨPPrM udakārthan, in Ψ followed by danda, in P
 by double danda || 9 N māṇtharuka prāha || 13 PrM °bhavanesh
 upi || 14 N °nābhihitām || 17 M om. ny abalā || 19 N
 kathayati for prochati || 21 bhNΨPPrM ucchunna°. A ucchinna°. BhΦ
 janapadadevatāyatānādhīṣṭito bhūmipradeśah, om utsanna. For our emendation
 cp. Kullūka's gloss on śūnyagehe, Manu° iv. 57: utsannojanavāsagehe and
 Critical Introduction, p. 83 || 22 M °kaścidra° for °cchidra° || 24 M
 °pāṇḍiparam sau° || 26 M ārabdha ||

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1 M sampavīṣṭavakranetra° || Pr om. kṛtāḥ || 4 M om. api ca || 7
 N vimṛtyopāyam || 8 M tatsare || 9 Pr abravarān || 10 Pr putrapau-

traparayā || 13 bhN yad for yady || M kṛpā, om. sti || 15 N om.
kṛṣṇit || M om. tec ca śrutiā yūthupati (not ī) || 16 N mūśikās || 19
AΦPPrM ins. sa before sayūtho || Φ om. sayūtho, Bh sa for sayūtho ||
20 Pr samāya || 23 N rīhāyo nānyo || 24 Pr nāśakāvāsayā || AMBhΦ
°parivāraka°, but in M va and ca are very often confounded ||

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1 bhN °bāñjha° for °bandhana° || 3 NP sa for sayūtham || M yūthā-
sthānapōśāñpē || 5 N om. ato 'ham and the following words to bhadra
excl. || 6 Pr om. chṛitrā || After ityāli. ΦPPrM add "7 kaṭhā" which
in M is followed by a flourish || 9 N °dharmaṛthādībhūsistra° || 11
Φ kāyagitiśāstrovinodena, with one mark of deletion (small vertical stroke)
over gī, two ones over śl, one over stra; AP gitā° for kāyyo°; MPr hāyagita-
vinodena. This shows that the reading of AP originates in a gloss of the
archetypes of APM! || 12 ΦPPrM ca for h̄ || ΦPMBhΦ ca for rā ||
15 N cūttāngō || N tam ca pa° || 17 M °hirāñ, then the first part of the
aksara yo (not yan), then some aksaras worn off, then patanāñkam || bhN
māndagatīyā, M māndaregatītayā || 19 bhN patitēti, PL¹ patita uti ta iti ||
20 Pr badhān, M budhān || 21 Pr bahvapāyāḥ prā, PL¹ bahvopāyām prā°;
in Φ there is a small vertical stroke over ya to mark the caesura || 22
Pr sañhā for sarvathā || 23 bhN palasamīpe || 24 ΦP prāpnosi, M
prāptoti || 26 Pr smān || 27 bhN jīvito, corr. by cop. of bh to our
reading || 28 ΦPM yat kim api mayā, Pr yatram api mayā || N pravijahu-
pite, ΦPPrM pranayaprakupitena || 29 ΦPM madvanād ||

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3 PL¹ om. mitreṣu || 4 ΦPr uktrāyudrignaśrdayo, M uktrāśudve-
nahrdayo || 5 ΦPPr om. uvedya || N gahitvā || 6 bhN om. tam ||
PN tadaवasthām || 10 M kṛṣṇatāḥ || 12 In bh, vi of vīrodhaḥ has been
corr. by the copyist from the beginning of some other aksara (perhaps dvi);
N diroḍhaḥ || 13 Pr abhyñāsi || 15 M bhāvān vr̄yātār̄(gap)..ta
kathenāna || 16 bhNA BhΦ api for aśi, but ep. Sār. 99, 1 || ΦPPrM ins.
tat before katham || M om. bardhanasya || N upāgataḥ || 17 M °bañḍhānā° ||
N anubhūta, om. all to dhanavayusānam (excl.) L 18 || 18 bhΦPPr bhava
for thavatā; AMBhΦ with us || N puts vistarataḥ after icchāne || 21 N
śāṁśāsañjātāḥ || 22 AM paripālayāmi, BhΦ anupālayāni (cp. Sār. 100, 8) ||
23 N gomati || 24 N vicarayan || M ins. na after vicaran || 25 Pr
nugata for te gataḥ || 26 Φ deśo || M apaśyāmi || 27 bh purutāḥ ||
bhNAΦPPrM iñkṣyamāñpās, BhΦ pratikṣamāñpās || 28 M athordvam
gater ||

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- 1** N ākarsayāmi || **2** P tadro, L¹ tadbho for naddho || **3** N nirāśitayā ||
4 ΨP iṭi twice || Pr °hrdayo nāham || **6** N pā̄ itosuṇi || **7** L¹ vilepano[°],
 P °vilepanā[°], Pr °vilepena[°] || **8** Ψ kumārihānām, corr. to our reading, PL¹
 kumārinām; Pr kumārā || **9** ΨPPrM om. kautukaparānām || N hastādvayam
 for hastād dhustām || **10** PL¹ om all between rīgaputrasya and mrgayā-
 thasya 1 13 || **11** M prāṛtakāla[°] || **12** bhN °hrdaye || **17** N evad
 for etad || bhN outpādikam, P(not L¹) autyōtikam, Pr avyātikam, both these
 readings originating in misreadings of the form which tpa has in Ψ ||
18 N grhagr̥hitu; M grhitu, om. graha || **22** M atha krśām for akriśām ||
23 ΨPr (not P) kōṣṭekākālalagūḍapraḥārav || **24** Pr vyāpātendhi ||

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- 2** M prāṛtakāla[°], N °samayotsuke || **3** For stanza 178, NBhΦ only
 yuthā vātarudhūtasayēt || **5** M asambaddhugra[°] || AΨPPrM tuc ca śrīta ||
7 M piabhūtaṃ prabhūlam galena || **9** bhN suhītnehāt kṣi[°] || **10** N
 sata[°] for śura[°] || Ψ jñāṇulu[°] (cp vol xi, Table I, no. 1, 15 c, and the form
 which jjhi has in Table II, no 12, 2 a), PL¹ °kunḍala[°], Pr °kvaṇḍala[°], bhNAM
 °kunḍa[°], which does not make good sense here Cp. the reading of BhΦ. Sāi
 103, 16 °kāntuku[°]. Perhaps °kānta[°] is Pūriṇabhadra's original reading. BhΦ śirah-
 kamthakesānumardanām || **12** bhN om. bhadra || N trucā for twayā || M
 apahāgatah, bhN apahārya gatah || **15** bhN AΨPPrM anupravīsyāmi, Bh
 pratiśāmīti, Φ pratiśāmīti || **16** Pr voca, om. s tvam || **17** M dayitajunai-
 priyogus ca kasya. Pr jana[°], om. dayita || ΨP cittariyogus ca || **18** M
 °mahorādhū[°] || **19** N sīṭasamāgame || **20** bhΨPPrM pathyadana[°], NA
 pathyadina[°]; BhΦ paśya dinasāmyubhās te || **21** ΨPPr prubhoś ca || **27**
 M param for varam || N prāṇatyāgo || **28** PL¹ om. bhavanti ||

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- 1** ΨPPrBhΦ hiranyapāñcūm || **2** Pr °vyāhrte vi[°] || **3** Pr om. the first
 'pi' || **4** ΨPPr vāsanbhāryabhbūmim || **5** N om. dṛṣṭvā || **7** Ψ utpa,
 then danda, then tato. The inferior end of the vertical ta-stroke goes to the
 right and meets the first vertical o-stroke to the effect that this ta in
 connexion with the o-stroke resembles tya, though the superior horizontal
 stroke of ta does not meet the o-stroke (see vol. xi, Table II, no 10, 1 3 a).
 Hence PL¹, taking the danda for an e-stroke, utpalyeta, Pr utpato; Pr seems
 to have taken the small horizontal stroke to the right of ta for a deletion
 mark. **10** N ko for lubdhako || **15** In Ψ, bahali[°] seems to be corr. to
 bahuli[°]; PM with us || **16** M patatamti, A nipatamti, Bh nna patayti. Simpl.

MSS. HI read *kṣate prahārāñ putarṇy abhikṣnam*, h *kṣate prahārā nippotkaly abhikṣnam*, cp Śār. 106, 4॥ A *tūrōm*, Bh *tīvrā* ॥ 17 M *annaksame* ॥ 19 N *bahulibhavamti* ॥ 22 A ΨPPrM *sugunam* ॥ Pr *idpi* ॥ 23 Pr om. *ca* ॥ 25 N om. *hi* ॥ 29 M *kriyate* ॥ 30 bhNABhΦ *mamaivśpary* ॥

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1 bhN *sayam* ॥ 2 N om. *punar* ॥ 3 bhNΨPPr *etan na*, M *eton ma* A *etac ca*, BhΦ with us ॥ 4 PL¹ *sujana* ॥ 7 N *yamā* for *maya* ॥ 14 Ψ ins *sariy* after *idam*; but cop deletes it again ॥ M *syrṣṭam* ॥ 18 Pr *cchinnatti sahyo* ॥ 25 In this line the form *hiranyake* is supported by all our MSS. ॥ 26 bhNAΨPPrM *tōvad* for *tāv*; BhΦ with us ॥ bhN *atha* for *yāvad aya* ॥ 27 N *vyūdhusyālarsyo* ॥ Pr *pradeśe* for *bhūpradeśe* ॥ 28 NΨPPrM jump from the first *darsaya* to the second *darsaya* (l 29), om. one of them and all between them ॥ bh *citrāṅgam śr̥gā*, A *citrāṅgaśr̥mgapanyarūptaro* ॥ 29 N *vyādhadharmo* ॥ Pr om. *'asyam lo* ॥ 30 bhN *tadgrahārtham*, A *tadgrahārtham*, ΨPM *tadgohanārtham*, Φ *tadgrhanārtham*, Bh with us ॥ 33 ΨPM *athāñd°* ॥ N *ludhbake* ॥

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2 N *kr* for *giñatvō* ॥ N *citrāṅgam* ॥ 3 M *udāya* for *uddīya* ॥ In N. the words from *kaechapo* to *upāgutasya*, p. 174, l. 5, have been written by another hand ॥ 4 Pr *sahūṣyanom* ॥ All our MSS. here *hiranyako* (N *hirako*) ॥ 5 N om. *'pi* ॥ 6 NBhΦ *vihitāśah*, Pr *viharāśah* ॥ Φ *śāti* for *paśyati* ॥ N *pramūne*, ΨPPrM *tutrāṅgulapramūnena* ॥ 7 ΨPPr *gatopmava°* ॥ 8 N ins. *su* before *sam°* ॥ N *diśyo* ॥ Pr *śigrahavataram eva* ॥ 9 M *adya* for *atha* ॥ 12 N *°si*, then a deleted ā-stroke, then *linām* ॥ bh flourish after the stanza 199 ॥ 13 APrM *mitrasamprāptināma* ॥ After *tantrām*. ΨPPrM add ॥ 2 *kathā 7* ॥; M adds *śrīḥ* ॥ ΨPPr *ādyah ślokah* ॥ 15 bhNΨPPrM ॥ 1 ॥, A 99 for ॥ 2 ॥, Ψ adds 3 flourishes, P one flourish. bh adds between two flourishes *iti dūtiyam ākhyānakam samāptam* ॥, with the figure ॥ 2 ॥ after the second flourish ॥

BOOK III.

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1 bhN om. *arham*, M has it twice ॥ 2 N om. *athēlam ārabhyate* ॥ M om. *saṁdhivigruhādi* ॥ 3 bhPr *ādyah ślokah* ॥ 4 M *pūrvavirodhite-trasya* ॥ 5 ΨPPr *śatropi*; M *śatror mitratvam upāgasya* ॥ 6 N *paśya ullūka°* ॥ 9 In Ψ, the anusvāra of *prthvīpratisṭānom* has melted together

with the inferior right-hand end of *ghū* (*ghūka°*) in the foregoing line, but is still to be made out with certainty (See vol xi, Table I, no 2, 10 b) **PML¹** *prthvīpratistānanāma* || **10** **ΨPP₁** °*sameto*, M °*samneto* for °*sanātho* || P (not L¹) *nyogrodhah pū°* || **11** **P₁** *prati sma* || **ΨPP_M** ins *kākarajah* before *kālam* || **12** **M** *gitiguhādurgāśrayah* || **13** **M** *yañ kṛipūd vāyata* *tām vyā°* || **14** **ΨP** *nityādhigamanāt*, Pr *nigamān* || **15** **N** om. *kṛtah* || **17** **Pr** *vālasya°* || **18** **bhN** *utkaiṣ* for *utkāṭas*, corr. by corr. of bh to *utkāṭa* (!); but the same corr. adds *vr* with the line-mark 2 in the inferior margin || **19** **N** *asmatpaksuyam*, PL¹ *tva* (om. *same*) *asmatpakṣayam*, M *sametyakṣakṣayam* ||

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3 The shape of *r* in *rtam* is in Ψ identical with that of *jha* as it is usually written in this MS || **5** **ΨPP₁** *ekāṇṭam* twice || **6** **bhN** °*nvayagatān* || **ΨPP_M** °*cūrampīvī°* || **7** **N** *upajicinām* || **8** **PP_M** om. *ca*. In Ψ, the cop adds it over the line, but corrects it subsequently to *m*. With the aid of a magnifying glass, it is to be verified with certainty, that the left-hand part of an original *ca* has been erased || **10** **bh** *balyasam*, N ΨP *balyasa*, Pr *balyāñsam*, A has a gap here, Bh and Simpl. MS. I with us, H *balyān*, h *balyasi* || **M** *pranatām* || **ΨPP_M** *mūhatāpi hr*, M *mūḍhpri hr* || **12** **Pr** *dhāryahāś* || **14** Over *anāyena* in bh gloss: *saha* || **15** **N** *sarvāñjyam* || **16** **Pr** *taul yathā* for *tathā ca* || **18** **M** *prasāṇḍhim* || **bhN** *samāmena* for *saṃenāpī* || **ΨPP_M** *saṃdigdhe* || **19** In bh gloss on *sāṃśayikam*. *sāṃśaye*-*bhavāñ kāryam* || **20** **N** jumps from *saṃenāpī* L 20 to *saṃenāpī* L 22, om. one of them and all between them || **21** **M** *taśmākhurddhaṇi* || **bh** *samā-**rabbet* || **22** **bh** *nāmāndhah* || **Pr** *hito* || **23** *wābhūtvā* all our MSS. incl. Bh. In A this passage is missing owing to a gap in the MS. Hamb. MSS. have another reading || **24** In bh, *gra* of *vigrāhasya* seems to have been corrected from *nna* by cop; corr. adds *gra* over the line. N *cinnahasya* for *vigrāhusya* || **25** **PL¹** *nāśtokum api*, M *no stokam api* || **27** **M** *nakhe* *bhāngam* || **30** In bh gloss on *vartasī*: *pulūmsi* || **32** **ΨPP_M** *vetasa°* ||

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1 **bhN** *kūrmah sañ°* || **ΨP** *marthayet* || On pāda b or on the following line a gloss in marg of bh, which I cannot make out || **5** **Pr** *tavā-**bhiprāya śrotum* || **6** **ΨPP_M** om *deva* || **ΨP** *dharmaṇurūptes* || **8** **bhN** *dharmah sa°*, but *ḥ* deleted again in bh; ABh with the other MSS. || **bhN** **ΨPM_B** *vihīne ca*; Pr *dharmaṇasatyavihīnasya*, A with us || **N** *sa-**dadhyān* || **12** **bh** *yoddhā vāmāptā* || **13** **ΨPP_M** *saṃdhūnukirtlane* || **Pr** *bhū pū* || **15** **N** om. stanzas 21 and 22, but has the foregoing *uktam ca* || **bh** *api kṛyō*, corrected by gloss. to our reading || **17** Gloss. of bh corrects

samo° to samo° II bh *matyupadipakōḥ* II **18** Gloss in bh on *sahasa· gape-*
laghīmūṣ pāṇīno chōṣṭo II M *togharitarāk* II **19** bhNA⁴PPrM *yas* for
yac; Bh *yathoīsa*. HI *yaū evātā* II **21** N *susomāgyam* II **30** N om.
saṇsikta II ⁴PPrM *“dāna°* for *“netra°* II **31** bhNPr *slaghyā* II **32** bhN
tram athātmā° II

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1 N *tatra* for *tan na*; in bh *tan na* corr. from *tena* by cop. II **2** Gloss
 in bh on *yōnam*: *nūśavu* II ⁴P *sāydhī* II M *yetasoh* for *yatah* II **3** M om.
dūṣeno II **4** M *pratisate* for *prāsasyate* II **5** ⁴PPrM *bhare*, M *bhāva* for
bhaye II ⁴PPrM *prāyam pra°*, M *prāne pra°* II **6** ⁴PPrM *ea ca* for *ucyate* II
7 ⁴PM *vātharā cartra*, Pr *tharā cartra* (om. *ta*) II **8** N *cānyatā*, PL¹M
rānyaddā II **9** M *avashamphedapralāñasya* II Gloss in bh on *avashamda°*:
śosanam II **12** Pr *pranidhīyādhiṁ* II **13** bhN *tan na* for *tatra* II
 bhN⁴PPrM *prabhōḥ*; in bh *h* deleted by cop. II **14** Pr *sāyñādham* II Pr
pāpi II **15** ⁴M *kāryakaraṇā°*, Pr *kāryokārana°* II bhN *“nāpeksuyām apa°*;
 corr. of bh adds *ā*-stroke after *kā*, and *ra* over *m a* II **16** bhN *yat* for
tat II **22** N *tathā ca* II **25** ⁴T *tasya* over the line II Pr *prajñanam* II
 bhN *alhā°* for *apy ā°* II **27** M *āyānāḥ* for *yānāḥ* II **29** Gloss in bh on
sunūpi· kutorū, Pr *śrāṇati* for *chundāpi* II **30** ⁴PPrM om. *anu ca* II **31**
 M *kuritā°* II Pr *“tāmuprayuktaye* against the metre II

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1 Over *saho* gloss in bh: *samarthah* II **2** L¹ om *sun*, P om *na sam* II
3 Pr *drdhā* II bhN *ucampihāsāra°*, but *cam* corr. by cop. of bh to *ca* II **5**
 N *tiṣṭe*, A *tiṣṭed*, Simpl. HI *tiṣṭa madhyagato* (H *“tā* for *“tō*), Simpl. h *tiṣṭam*
madhyagato nityam; Bh *yas tiṣṭen madhyago* II bhN *yo* after *nityam* II M
lapsate II **9** PL¹ om. *supratīṣṭhitāḥ* and the following words to *supra-*
tiṣṭhitāḥ, l. II excl II **10** bhN *śkyo* II Gloss in bh on *dhāsayitum*: *pūti-*
tum II **11** N *ins ca* after *atha* II **14** N *manyamto*, M *matryomte* II M
 om. *param* II **17** M *sahāyuk* II M *tyasvāpi* II **18** M *yatito vadbhīḥ* II
⁴T *svayam eva* [new line] *ca prasāmyati*; PL¹ the same reading, Pr *svayam eva*
prasāmyati, M *svayom eva ca sāmetāḥ* II **19** bhN *vipakṣī pra°* II **20**
 bhN *yāsyasi* II bhN *tyaktodapi* for *tat kopī* II ⁴PPrM om. *na* II bhN *sahā-*
yam tvam. The original reading seems to be that of the Hamb. MSS.: *yadi*
pnas tvam svasthānam tyaktvā ‘nyatra yāsyasi | tat kōpi vāñmātrena sāhāyyam na
karisyati. ‘*sahāyutvam*’ of our MSS. seems to be a corruption of *sāhāyyam*
na, which is om. in ⁴(PM), seems to have been inserted afterwards in
 a wrong place in bh(N) II **21** bh *karīyati*, corr. by gloss. to *karīyase* II
23 P *nīyāse* for *krīse*, *nīya* being a misreading of the shape which *kr* has in ⁴;

in L¹ the two akṣaras are worn off || bhN *kuryāpi* for *kuryāsti* || 26
 Gloss in bh on *venu*: *vāyasa* || M om *uktam ca* || 30 Pr *phalum śriyam* ||
 31 bhN *tad eva*, ABh *tad eva* for *tad deva* || M *pratikaro* ||

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1 bhNΨPPr *sthirajivābhūdhānam*, A *sthirajñā bhūdhānam*; Bh with us ||
 2 Pr *sāmādīsatī* || bh *tat*, N *tata* for *tod* || 4 M *siukāle* || 6 *yadā* for
sadā || 8 bhN *avivasair* || N *nocchisvate* || 10 ΨPM *vāddhute*, Pr
rddhute || 13 M *guras* for *guro*s || 15 bhN *prāpto* for *sasto* || 18
 bhNΨPPrMK *lobhāśayah sa na tvām uccātayisyati* (PPr *uccātayasyati*); Bh
lobhāśayān na tvām sa uccātayisyati (!), A *lobhāśayah sa tu tvām bho tūnām*
uccātayisyati. This is of course an attempt towards correcting the faulty
 passage. Our reading is that of the Hamb MSS. Suppl. h- *lobhāśayastāṇ*
na satru tu ccātayṛpali || 20 bh *tato* 'ham, N *tatōham* for *tāta* + *aham*,
 a simple misreading of the old-fashioned writing of o || bhN *sthūrasthīv* ||
 21 bhN *pranālhibhīḥ* || 22 M om. *vedāk pāṇyanti* || N *rādavāḥ* for
brāhmaṇāḥ || 24 Pr *utra* for *altra* || M om. all between *altra* and *riserataḥ*,
 1. 25 || 26 M om. *sa* || 29 M *paricadhi* || P om *tribhis*; ΨPrML¹
tribhi 2 r for *tribhis tribhi* || 33 N *tūrthāśabdeno yukta*^o, Pi *tūrthāśabdenātā*
yukta^o; bh *tūrthāśabdenyuktu*^o, corrected by the copyist from *tūrthāśabden-*
trāyuktu^o || M *kūṣṭam* || M *svāminu upayātaya* ||

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1 Pr *bharumti* || M *tatsada* for *tadā* || M *syābhyūlaryaya* || N *purohitak*
sa^o || 2 bh *āntarvāṇsaka*^o, Ψ *āntarvāṇsaka*^o, PPr *ānta vaśaka*^o, A *āntar-*
vāṇsaka^o; Bh with us || bhN *balālukā*^o, corr. in bh to our reading by
 gloss. || 4 All our MSS. including L¹ABh *lāmcuki* (gloss in bh. *dhāvya*): the same reading in the Hamb MSS., which add *ca*, but as in the
 Hamb. MSS. in accordance with our text *lāmcuki*^o is part of a compound,
ca appears to be an interpolation. In A this and the compound *mantri*^o
 are dissolved. Śār. p 109 om the second class of the *tūrthā*, but gives
 the first one in a compound as Pūn. || PL¹ *śuspā*, M *śatyā*^o for
śayyā^o || M *śanyā*^o for *śpasā*^o || Gloss in bh on *bbisag*^o: *vaidā* ||
 5 M *vilāśināś* || *ca* all our MSS. incl. Bh, it is missing in the Hamb
 MSS., which om. also *iti* || 6 Pr *snāpahśavighūtuh* || 7 bhNΨPPrM
śamvatsarū^o (Pr *cāryaḥ*), ABh with us || 8 M *jānāti* || 9 M *tat* for
tatu || N om. *varram* || 12 PL¹ *parāpata* || 13 N om. *bhāsa* || N
hārāṇikā^o || P *śyāma* 1, M *śyāmā*^o || bhNΨP *pukṣaganur*^o, M *pukṣaganur*,
 APrBh with us (only Bh *prabhṛtibhīḥ*) || 14 In Ψ, *tāvat* (!) suppl. by
 cop. in margin, without a mark of omission in the text, PL¹PrM om.
tāvad || 16 M *vr̥jā*^o for *vr̥thā*^o || 18 M om. *yah* || 19 N *anudvigna*,

ΨPPrM *anulvīgrah* || bhN *sūrya* || 22 Pr om. *sa* || 24 ΨP *jahyā*, under *juhyād* in bh gloss: *t̄yajet* || ΨPPrM *wāmbhasā*, Simpl. HI h with bhN || 25 ΨPL¹ *ācāryaṇam* || PL¹Pr *anadhīyān mṛtugam*. The copyists took the *ai*-stroke over *tair*, which in Ψ stands just below in the following line, for *virāma* ||

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1 ΨPPrM *ca priyavādinīm* || 2 N *grāmapālām* for *‘kāmam* || bhΨ *thanakāmam*, PiBh and Simpl. HI *vanakāmam* in Bh corr. by later hand apparently to *dhvna*°, M *vinakāmam*; the other MSS incl. A and Simpl. h with us. As to our reading it should be borne in mind that in India the barber is regarded as a *greedy* fellow who does not abstain from doing wrong, if he can earn money by a crime. Cp Somadeva's *Kathāsaritsāgara* xxxii, 136 ff., the frame-story of our fifth book, and our stanza iii, 66. 3 N om. *’nyāḥ kaścid* || Pr *athaīter* || 5 Pr *’kovicutah* for *“kocitah*; M *“kocita-*
sumastūvasusum” || 6 Ψ *proguṇākṛte*, then an akṣara which looks like *ghāca* (*gh* in its modern form) and is liable to be taken for *sva*, though in Ψ s has quite a different form; M *tragunikṛtesva*, om. *ca*; PL¹ *su* for *ca*, Pr and the other MSS with us || 8 After *simhāsane*, bhN insert *ca* || bhN ΨPPrM *suptaduṇpā*°, ABh with us || 10 N *adharmeṣu*, PL¹M *aīthesu* || 11 Ψ *‘pradhāneyu*[new page] *yuvatīyane*; hence P, correcting the first *yu* to *ṣu*, *‘pradhānesu yura*° || N *yvratīyane* || 12 bhN *‘lābhā*°, in bh corrected to *‘lajā*° by corr. || N *‘gocurā*° for *‘rocanā*° || 13 Pr *‘hṣapōtre* || N *mangala-*
pūryeṣu || 14 M *yātīukā*° || bh *‘madhya*, ΨPPr *‘madhyasthitām*, M *‘madhyasthitātām* || ΨPPrM om. *tisthantām* || 15 bh *kupto*, corr. by cop. to *kuio* || 16 Gloss in bh on *kīraḥkṛemphākā*°: *śalda* || Pr *samāsan* || 17 M om. *esa* || 19 Pr *samavāyo*, om. *vacana* || 22 Gloss in bh on *śvela-*
bhikṣus: *yati* ||

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3 Pr *udvar yezitā* || 6 bh *nirūpitāsta*, corr. by corr. to *nirūpitesti*, N *nirūpitoste* || Pr *āsti* || Pr *tac cam apī* || 7 N *samayo*, Pr *samotam* || M *prāptisi* || N *vihagasya* for *rihasya* || 8 ΨPL¹Pr transpose. *‘cakorako-*
kila°, M om. *cokora*, writing *‘kokilacakravarāka*° || 11 bhAΨPL¹PrMBh *vakra-*
nāśam, N *cakranāśam* || ΨPL¹ *‘darsināp*, in Ψ corr. by very thin strokes at the bottom of *i* to our reading || 12 Pr *raktum* || 13 M om. *tathā* ; N *tathā ca* || 15 bhN *tu* for *nu* || 16 ΨPL¹ *svāmi sati* || 17 M *udy* for *yady* || M om. *bhavati* || 18 N *prasaktah* || 21 N om. *yatah* ||

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2 Pr *matām* || 4 M om. *katham etat i vāyasah* || 6 bhNAΨPM (not Pr) *kaścid*, Bh *asti kasmīścid* (!) *va*°; Hamb. MSS.: *asti kasmīścid va*° ||

bhN *parivārituh*. The original reading is perhaps *parivārah*, which may have been corrupted to the reading of bhN, which again may have been corrected to the reading of ΨPN ॥ 7 Pr *yūtham*, om. *gaṇa* ॥ 9 N *yuṣvula*° for *palvula*° ॥ N *sosagutāni* ॥ 10 N om. *proktah* ॥ Gloss in bh on *kalabhāk*. *kathināñbabacām* (or *lom*) ॥ 11 Ψ *sa-* [new page] ॥, ep Key to Tables, p. 1, s.v. 'Anusvāra'. PL¹ (taking *-* for a hyphen, as it is used in later MSS) *sati* ॥ 12 N *tendulisṭāsv* for *tenduṭāsv* ॥ 13 ΨPL¹PrM *vegadāyda*° ॥ PL¹ *abha* for *atha* ॥ 16 In bh, *ta* of *tata*° resembles *va*, N *vata*° for *tata*° ॥ 17 bhN *jiyamāna*° ॥ 18 N *mañhū*° for *madhupa*° ॥ Pr om. *mada*° ॥ 19 M om. *taru*° ॥ bh *'saru*°, cori. to *'sata*° by cop.; N *'śā*° for *'sata*° ॥ Pr *'jaghana*° for *'satata*° ॥ 20 In Ψ, *ja* of *jaghana* add. by cop. over the line with pale ink. It is not very distinct and looks almost like ॥ PL¹ *'ghana*° for *'jaghana*° ॥ 21 Pr *'ravet* and *'sampūnna* ॥ 23 ΨPPrM om *tac ca* and the following words including *prāptas candrasarāh*, p 184, l 1 ॥ N ins. a second *niveditam* after *hastirājya* ॥

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1 bhNA *prāplam* for *prāplas*, Bh with us ॥ 3 bhN *'hara*° for *'kara*°, corr. by the glossator of bh to our reading, Pr *'kuukaranāḥ* ॥ 4 ΨPPrM *atukranya* ॥ 5 In bh, *ra* of *param* is very similar to *ta*; N *patum* for *param*, ΨPPrM om. *parum* ॥ 7 ΨPi *ndyātī* ॥ 8 L¹ om. *tutī* ॥ 9 Ψ originally *pravstu*° for *prapstu*°, but corrected by effacing part of the *va*-hook. Still the original reading is quite visible PL¹Pi *pravisti*° ॥ M om. *suduhkhitān*, bh *sudukhitān*, N *suduhkhitān* ॥ Ψ *vikṣyāññukampayī* vi, with a nearly invisible dot over *vi* as a mark of deletion, then *hsa* begun, but deleted again by two little vertical strokes, then *ulum āha*; PL¹ *vikṣyāññukampayāñksa idam āha* ॥ 10 ΨPPrM *āgamisyānti*, om. *stī* ॥ 11 M *'sti* for *'stī* ॥ 12 bh (not N!) *sikhimukho* ॥ 20 ΨPL¹ *hasteno* ॥ 21 Gloss in bh on *lekhām*. *pattra* ॥

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2 N *dūra*, with *ta* over *ra* by cop. ॥ 4 N puts *ca* after *gate* ॥ For *wa*, bh *era*, but corrected to *iva* by the copyist himself ॥ 5 Ψ om. *yañ* *vyākarana*, which has been added in marg. by another hand ॥ 6 After writing *sūdhubhī* i, the copyist takes a new pen, and the first aksara *brū* written with it, is somewhat indistinct, hence both PL¹ and M misread it, writing PL¹ *śāyād*, M *būyād* ॥ 8 N *athu* for *ayuṃ* ॥ 9 Pr *bhāsitam* ॥ 10 ΨPL¹ *dvitīyakarma*° ॥ 12 ΨPL¹ *puspitākarnī*° ॥ M *'kiñcalayarustastavañjuh*° ॥ N *'juh*° for *'rajah*° ॥ 13 PL¹ *'sumālyutusugalalasadrśam* ॥ N ins *'nila*° between *'jalada*° and *'sadrśam*, *nila* of course is originally a gloss, wrongly taken for a correction by some copyist ॥ 14 Pr *'ela*°

for "cupala" || Ψ "bhūiravuravam, but the first *iu* del. by cop., PL¹ "bhairaravam; Pr om. "rabhai" || N "ākāraṃ sun" || M "svayestikaranayinara" || N erāvuta" || 16 bh "bhujātu", corr. by cop. and (more legibly) by corrector to "sujāta". Owing to the copyist's correction, the original reading is difficult to make out: N "bhujātu" Ψ PPrM "svrāta" for "sujāta" || 17 bhN "sukha" for "mukha"; Pr "yamunakhaṇḍalāṇ" || 18 Pr porūrtaiḥ || 22 Pr sa-rathā adrakṣyāṇ" || 24 M api bharatataḥ śrutiā, &c. || Ψ PPr tatoḥ śrutiā ||

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4 bhNA Ψ PPrMBh *evam* for *eva*, Sār. with us || 5 M *sa* for *sura* || PL¹ om. *vaktvā* ca || 6 M urddhotesi || M sūstresu || 7 Pr purusōny || bhN jalpanti || Pr om. na || 9 The copyist of bh apparently corrects vāpari° to cāpari°, but the corrected aksara has some resemblance to la (cp. vol xi, Table I, no. 6, 2a); hence N lāpari°; Ψ PL¹ vāpari° || 15 Ψ PPrM "nāmāśi" || 16 N nivartīte || 19 Ψ asmacchaksayā jyotsnayā, PL¹ asmacchaksayā jyośnayā, PrM asmacchikṣayā, M jyotsnayā, Pr yotsnayā" || 20 N saparivārah || Ψ PL¹ "nāsmidvane, Pr "nāsmadiane" || M "taste for "cetom, Pr yathेष्टयाण" || N vibhāśam || 22 bhN eṣyatītī ||

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1 N jumps from the first *yendham* to the second *yendham* (l. 2), om. one of them and all between them || 4 N "lo" for "talo"; Ψ PPr "talollālitagraha", M "talollālitagraha" || 8 bhN *pramati*, corr. by corr. of bh to our reading || 10 N *kappaṇ ra*, *ra* being a misreading for a 2, indicating the repetition of the preceding word || bhN Ψ PPrM ins. *ya* after *bharatā*. ABh and Sār. om. it || 11 bhA Ψ PPrM āropitāś, in Ψ corr. to our reading by a small diagonal stroke; Bh *duguzam teuzāroṭas candrah* || 14 N *kṣapayām āśa*, Pr *khyancayām āśa* || 16 Pr *candre māmōpari*; Ψ PL¹ *candramasō* for *candro*, omitting the following *māmo* || 18 Ψ *api*, corr. by cop. to *iti*; but the correction of *pi* to *ti* is not very clear. Pr *isi*, M *api* for *iti* || After *iti*, Ψ PPrM add "kathā" || 1 || 19 Ψ PPrM *projāḥ* || 20 M *cad* for *tārad* || 22 Pr *kupyam̄to* for *kuto* || 23 bhN *chelā* for *chāśā* || 24 N om. *kathaya* ||

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5 Ψ PL¹ Pr "helikā" for "prahelikā"; PL¹ "dānādervinodaiḥ" (1) || 7 After *deśam*, N ins. *prāyam katham api deśam* || Pr *tittir* || 10 Ψ PPrM om. *vā* || 13 M om. na || 14 M *tittirah* || 17 bhN *dāridro*, Pr *dāridre* || bhN *purā* for *pure* || 19 M *mama rasathe* || 20 N *na te kīm* || 22 M *prātiveśmikāḥ pṛochātām* || In bh gloss on *prātiveśmikāḥ pādost* ||

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1 M *gohasyo*^o || 2 In bh gloss on *sāmanya*^o · *pūdōśi* || M era for *evam* || ΨPPrM *manir* for *manu* || 5 ΨPPrM *su* for *tu* || 6 ΨPPr *śasaka*, corr. in Pr to *śasākha* || Pr *ke* for *kuṇ* || ΨPPrM transp.: *na tvayā* || 7 ΨM *yathāha*, in Ψ corr. from *yathā ca* by cop., PP₁ *yathā ca* for *yad āha* || 8 M *pratyakṣyan* || 9 M *asiava* for *atīta* || 11 M *mannusūnām* || 12 bh ΨPPr *tīrascāmī ca*, in bh corr. to our reading by corr. || 14 N *smṛtiḥ* || Ψ om. *piamāṇī*, but cop supplies it in marg. || 18 M *savasyuti* || ΨPPrM om. *iti* || M *athānatudūrāṇi* || 19 ΨPPrM *tītīram* || 20 N om. *cala*, PL¹ om. *bhaṅga* in the compound || 21 N *bhavatyā* || 23 M *drstyā* || bhN *bhayaprāṇo*^o ||

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1 bhN *tipacchadmo*^o; Pr *taśchadma*^o || 2 bhN ΨPPrM *galarūrttās*, K *galavāttās*, A *malavāttās* (continuing *tipasrmāḥ*, *ttas* *ti* of course being a misreading for *rttās ta*), apparently corr. by cop from *galo*^o, Bh *gulukrmātās* || 5 P *kurdrabāhūr*, L¹ *kurūlhabāhūr* || Ψ (not PL¹) *ta*[new line]*tayor* || bhN era for *evam* || 7 M *stupmarulrāśāḥ*, Pr *svasulrāśāḥ* || bh (not N) *kṛtumba*^o || 9 M *dīnāny āyāpceci ca* || 10 M *lohakārastreū*, P *lohakārabhastrerat*, L¹ *lohakārubbhāstrarut* || 11 M om. *tathā ca* || 13 In bh gloss on *sunak puccham*: *kurārāṇā puchadi*; Pr *pucchatū* for *puccham* || 15 *kūtikā* bhNA ΨPL¹PrMK; Bh *jūtikā*, Hamb. MSS. *H* *puttikā* (ep. p w. s v.), I *pnunikā* || 16 M *matyesu* || Pr om. in their right place *yeṣām* and the following words down to *śūṣṇantu* (excl.), l. 19, adding them after *rūṣare*, l. 21, between two crosses (x) || 17 ΨPL¹ *adhnah* || Pr *dhrlup* for *ghrlup* || 18 In bh gloss on *pīṇyākāc* · *sāñi* || 22 Pr *dharmaṇīṇī* || P *parāpī*^o, L¹ with us || 23 N *śasukāḥ prāha* || NΨPrM *tītīri*, in Ψ similar to *tītīri*, which is the reading of P || 24 ΨPP₁M *nādibate* || In Ψ gloss by cop. on *tiṣṭhuti*: *saṃasti* ||

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1 N *sthitvau* || 2 bhN *tatra* for *tata* || 3 N *dharmādeśaku* || 4 bhN om. *hi* || Pr *ti* for *te* || 5 ΨPPrM *vadata*; bhN om *vidatam* || 6 Pr *prudarśayatu* || 9 Pr *bhūtāpi* || M om. *yo* || 13 In bh glosses on *ajū*: *vakado*, and on *vrīkayah*. *sāla* || 15 L¹ *irksāṇī sthitrā* || 16 M om. *svarge* and *pāda* 4 || 17 N *bhāṣyālunum* || 19 ΨPL¹PrM *inseit mama* before *saṃipa*^o, repeating it after *bhūtrā* || bhN ΨPL¹M *saṃipavarttino*, Pr *saṃipavarttīyo*; ABh *saṃipavarttīmā* || 20 PL¹ *vivālaparamāṇītham*, om *vijñāta* || bhN ΨPPr *vācū*, a misreading of the old-fashioned writing of o, A *yena vijñātāparamāṇīrtham vivādvavaco vadato me, &c.*; Bh *yena vivādvavijñānāparamāṇīthavaco me vadano* 'pi *paralokavādhā na bhavati* || M om. *me* ||

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4 Ψ PPr *karnnopāpti*, in Ψ the *i*-hook over the line del. by cop. with a small dot, thus correcting *ii* to *te* || Pr *średuyanti* || 5 ΨPL¹ *risrāsītai* || 6 N & PPrM *upāgotau* || 7 In bh gloss on ^o*kruhavena*: *karavata* || 8 Pr *bravīt* || After *ādi*, ΨPL¹ add || *kuthā* 2, PrM *kathā* without a figure || 9 Pr *etam* || Pr *kr̄*, om. *trū* || After *kr̄vā*, bhN ΨPL¹ PrM insert *prāpya ca*. ABhK om. these words, KBh *prāpyo* for *kr̄vā*, Bh reading *arthapatīp* for *adhipatīp*. Simpl. MSS HI *krudram* *dirāṇḍham* *notīm* (I parīm) *āśādya*; Simpl. h *krui* [misread for *ksudrom*] *putīp* *prāpya rātrāṇḍhāḥ* *sāṃtōpi*. At all events either *prāpya* or *kr̄vā* is originally a gloss. *prāpya ca* seems to me to have been inserted in order to make these prose words more similar to the beginning of the title stanza of the preceding tale, and the reviser, to whom the text of Bh goes back, completes this assimilation by correcting *adhipatīp* to *arthapatīp* || M *rātrāṇḍhāḥ* || Pr om. *santah* || ΨPPr *sāśi*° for *sāśa*° || ΨP ^o*tittva*°, Pr ^o*titira*° || 10 Ψ PPrM *yāsyanti*, om. *iti* || 13 Pr *carre pa*° || bhN AKBh *yathāsukhaŋ* || 14 The words *schāste* to *krkālikhayā*-*bhihitāŋ* suppl. by cop. of Ψ in marg.; *bhihitāŋ* stands also in the text || 15 Pr om. *bhoh* || 20 M om. *prāka* || N *durātman* || 21 M *adyapra-bhūti* || 22 Over *sāyaka* in bh gloss: *bāna* || 23 bhN and A *duruhta*, Bh *duruktā*, ΨPL¹M *durakta*, Pr *daṅktā* || Sār. and Simpl. HI with us, Simpl. h *duruksam* (misread for ^o*kiṣam*) ||

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1 Ψ *svāsvōśrayaŋ*, the second *svā* del. again by cop. || Pr om. *vāyaso* || 2 bhN om. *yad idāŋ vyāhṛitaŋ mayā*, P om. *yad idāŋ vyāhṛitaŋ*; L¹ om. *tam yad* and the following words to *d evam eva* (excl.), l. 7. M *yad idāŋ vyāhṛitaŋ mayā* || 5 Pr *yadi priyaŋ* || 7 Ψ *cadrucāč*, corr. by cop. to *tadracāč*, the corrected akṣara resembling *tu*, P *bhūdvaca*, Pr *dvucāč* for *tad vacāč* || 8 N *tathā ca* || 10 *vairitāŋ*; in bh the glossator adds a various reading *vai hatāŋ*! || 11 Gloss in bh on *bhiṣag*: *vaidā* || 13 ΨPL¹ Pr *śarīsañi* || 14 M *tatra* for *tan na* || 20 Pr *prayāt* || 22 ΨPL¹ PrM *sa āha* || Pr *śatguṇyāparah* ||

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1 Pr *volokarāh* ('') || 2 Pr *chāgabrahmanāŋ*; M ^o*brāhmaṇāŋ* || N om. *brāhmaṇāŋ* and the following words to *brāhmaṇāh* (excl.), l. 5 || 5 N *kṛtāñjīkṛtāñi* || 6 ΨPL¹M *prurāsi*, Pr *prativāsi* || 7 bh *mehūcchādite gogane* || M only once *meydām* || 8 *kimciū*° all our MSS. incl. AKBh; Hamb. MSS. *kimcidgrānam* || 11 L¹ *arthā* for *api* || Ψ *itāś ca taśca*, PL¹ *itāś ca taśva*, Pr *itīś cētaś ca*, M *itāś ca*, om. *cētaś* || 12 ΨPL¹M *mārgge*, Pr *mārgga* || 13 N *pīvarum paśum* || 15 ΨPL¹M *unyalinajo*, but cop. of

Ψ adds in marg : *adyadīnugā iti pāṭha*, and Pr has *adyadīnūjv* || 17 bh Φ *samukho*, N *samukho* || Glossator of bh corrects *aparāmāgena* wrongly to *aparamāgena*, which is the reading of N || 18 M *eva* for *erāv* || 19 N *tad* for *yod* || bh N *shaylhāūdho*, Ψ PM *shaylhōmūdho* APrBh and Hamb. MSS. with us || 22 Pr om. *tān* || 24 N *pratipādayāmi*, Pr *pratipādasi* ||

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3 N *etyorāca*, M *abhyetorāca* || N *aho* twice || 4 Pr *śaktam* for *yuktah* || 5 Pr *āsa* for *āha* || 10 Ψ PPM *ātmarucirāṇi*, in Ψ ecorr. to our reading; but the correction is not very clear. The respective aksara might as well be taken for *taṇi* corr. to *rāṇi* || M *samācārati*, Pr *samācāret*, both om. *iti* || 12 Ψ PPM *vidhōya* for *kṛtvā* || Ψ PPM *aho* for *bhōḥ* || 15 N *sacelāṇi*, corr. by cop. to *saculāṇi* || 20 PL¹ *aho* for *aṭo* || After *iti*, Ψ PL¹Pr *u kathā* || 3 n, M *kathā* 3 || 21 Pr om. *“sāra”* || 24 Pr *durjano* || 25 M *dhakṣayuḥ* ||

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3 Ψ *sa dāciḍ*; PL¹ *kadāciḍ*, om. *sa* || Ψ PPM *“sāri”* for *“sāra”* || 4 N *nihkrāṇatas tru tasya* || 5 Ψ PL¹ *cāluqha*^o, in Ψ ecorr. to our reading by a small vertical stroke over *ā* n bh N ins. a second *ca* before *sārīne* || M *sārīre eranāsonitagāydhā*, L 5 || 7 Ψ PM *igīpālāyāpti* || N om. *vā* n Ψ PM *tāḍayāpti* || 8 bh N *kṛta*^o for *kṛta*^o || Pr *“sārīmībhāgo”* || After *iti*, Ψ PPM add *u kathā* 4 || 10 N om. *vicārya* || Ψ PL¹Pr *vānaṭegāṇi* || N *mēghavārṇa prāha* || 11 Ψ *sāmadīnam*, PL¹Pr *sāmudānam*, M *tāmadānam* for *sāmādīnam* || 12 M *nurbhatsyāripakṣapakṣapraṇātāhāṇāṇi* || 13 bh NA Ψ P *“prāṇadhīnāṇi*, Pr *“prāṇadhīnāṇi*, Bh with us || Ψ PPM *ātīyāgē* || 14 bh N Ψ P (not M!) PrA *rsinūkha*^o, Bh *rsyā*; cp. Sūr 127, 1, and below, 197, 2 || Ψ PPM ins. *ca* between *sa parivārena* and *bhuvutā* || 15 bh *“madhyā*, N *“madhyād* || N *divasūṇḍhāt* || Pr *anumā*, om. *ndo* || 16 Ψ PPM *mayōḍāṇi jñātām* || N om. *apasārurahitam* and the following words to *apasāravītyaktaṃ* (excl.), L 18 || 19 M *krapā* || 21 Pr *ibāṇḍhanāṇi* || 23 N *sākāryam* || 24 M *ripusangataḥ* || 26 N *sāmudyaṣuḥ* ||

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1 M *prahyatyāhato*^o, Pr *prahyatyāhato* *rudhirālōnditāṇi* || 2 M *saspa-*
mūḍha^o || 3 bhNA Ψ PPM *“prāṇadhi”*; M *śaluprāṇadhiḥbhīrīyā*; Bh with us || 4 Pr the first *“kālli”* twice || 5 N *trāyatāṇi ra, ra* being a misreading
of 2 n || 8 Pr *“serinā* || 9 PL¹ *nyagrodhāpābhīmukkāṇi* || 10 M
īrkhāśām || bhN Ψ P *iśtumāṇi*, Pr *īrṣṭumāṇi*, M *īrṣṭumāṇāṇi*. A *īrṣṭumāṇāḥ*,
corr. by cop. to our reading Bh with us || M *sūyamāṇo ‘bhi rūmarddhanāḥ* || 12 M *e* for *eva* || M *pāṭayāmi*, om. *ryā* || 14 Ψ *na kīm*[new line]t; the

same mistake in P (not in L¹) || 16 ΦPL¹ °syāntamamanam || M om. *dūtiyāte* || 18 M *cañ* for *tāñ* || 19 N °sthrajanudgīvāñ || N °māñtri || N *sthrajanī* || 20 N *bhūtañ* for *vītañ*, om the following words to *savismayo* (excl.), l. 21 || M *tatra vidyutmañ* for *tan vīredyutāñ* || Pr *ātmavarggamañ* for *āmasiāminañ* || M *sa* for *saha* || 22 bh *bhut*, N *bhaktom* for *tat* || 23 ΦPL¹ *ryāpādīstūneka*^o, M *ryōpādītāneka*^o. Pr *ryāpādītāneka*^o || M *drṣtyā* || 24 N *pracalitah*, om. *prati* || 25 M *bhavatāñ* || 27 M *bhāti*, om. *kāmo* || In Ψ gloss by cop. on *bhūtikāmo* - *dhonecchū* || 29 M *'bhūhitam* for *'sti* || Pr °*rite* || 30 Pr *tusyōpadāpradānena* || bh *traipakṣe pātinam*, N *trai* *pakṣapātinam* || 32 ΦPL¹ *tāras tāñ*; Pr *tārūt tā* ||

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3 N *tad alrādañ* || PΨ *kīpañ* (not L¹) || 5 ΦPPrM *hūnasatrur* || 6 N °*puurṣah baluh* || 7 M *rpāgatā* || ΦM *loke pravādūp*, in Ψ corr. by cop. to our reading || 9 Pr *surlabhah* || bhNA ΦPPrMK *cikrūtak*, Bh *cikrūtak*, M *cigāphisitā*, corr. by the copyist to °*kr̄itak*. Cp. SP. III. 44 || 10 M om. *ca* || 11 ΦPPr *sphatāñ* || 15 In Ψ, *ca* after *tasya* has been supplied by cop. over the line, but it is liable to be overlooked, as it stands between two akṣaras of the preceding line, clinging closely to their inferior ends; PL¹ om. *ca*; (L¹ *tasyā* for *tasya*) || 16 N *mr̄atlute* || 18 bhN *valmīko 'pi* for °*lōpari* || 19 bhN *nūnam meyā* (N *maya*) *ksetradevatā mayā* || 20 ΦPL¹ PrM *hadāpi* for *hadāced apī* || Pr *pūjite* || 21 M *dayā* for *tud* *azyāñ* || 22 M *yūcittā serā nūkṣipya* || 23 M om. *bhō* || ΦPL¹ *mayañ* *tāvīñ kālañ* || 24 N *pūjāñ*, M *lāñū* for *pūjā* || 25 Pr *r* for *prātar* ||

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1 N ins. *ca* after *erūp* || N *ekena*^o for *ekaika*^o; Pr *ekarkañ dīnōram* || 3 N *grām* for *grāmañ* || 4 M ins. *tcā* before *tatra gatā* || 5 M om. *ca* after *ekāñ* || 6 bhN *grhīsyāmy erāñ*, ΦPL¹ *grhīsyāmerāñ*, Pr *grhīsyāmy erāñ*, A *grhīsyām* | *erāñ*, Bh *grhīsyāmīty erāñ* || 7 M *vr̄ahmanā*, om. *pubrena* || N om. *śirasi* || 8 ΦPPrM *amuktañjivita era* || Pr *tashāleśata* || 9 Ψ *u*, then *pa* add. over line by cop., then *gamu*[new line] *h*, *h* being written in the line on danda, and a second danda being added after the first one; PL¹ *upagunatañ* || 10 M *samṛtāñ* || 11 Pr °*unākārapom* || bhN *samarpañ* *tāvāñ* || 13 MPr om. *grhṇāti*; all our other MSS. incl. AKBh have the second pāda as given in our text || 14 M *hāñsch* || 18 M *jāmbūñ* *dayamayā* || 19 N *sonmāse ra*, *ra* being a misreading of 2 || 20 M *vr̄ha*, om. *tpakñ* || 21 bh °*dātyā* or °*dāñzā*, NA ΦPL¹ BhK °*dānyā* for °*dātyā*, Pr °*pūchākādānyā*, M °*pūchākādātyā*. In bh, *tā* and *nya* are often, as in our case, hard to be distinguished, cp. our facsimile Table II, no. 7, line 1 middle *pratyekāśuh*, l. 2 end *bhrāñtyā*, l. 4 middle of first half *asatyōḥ*, l. 5 middle of

first half *bṛtyena*, &c. with 1. 2, second half *anyathā*, 1. 6 middle *anyathaiva*. The archetype of our MSS. apparently had the same forms of *tva* and *nya* as bh.—*dānādātī* is formed like *haryadātī* ||

Page 200.

1 ΨPr *paraspara*, PL¹ *para*, M *parasya* for *parasparam* || **2** Pr *ete* twice || N *vadante* || ΨPL¹ *ismākam* || **3** ΨPM *karisyasi* || **4** M *yusmābhīhitang* || **5** bhN *devapramānam* || **6** ΨPL¹Pr *gatāstat*, M *gatvāsū* || **7** Ψ *laguda* [new page] *dahastān* || **11** ΨPL¹PrM *nānugṛhnātī*. Then ΨPL¹Pr *kathā* || 5, M only *kathā* || **13** Pr *upāgutah* || **14** bhN *dīpa-kam* || After *ādi*, ΨPPrM add *ā kathā* || || **15** Pr *asmān ahate* || Before *tad*, bhN ins *raktāksuḥ punar abhūrit* || **16** N *tre* for *tray* || **18** ΨPL¹ *ākhyātum*, in Ψ corr. by cop. from our reading, Pr *ākhyāta* || **23** bhN *krudhīha*, ΨPM *krūra*, PrL¹ *kūra* for *ksudra*. The reading of bhN, apparently that of the archetype of both our MS.-classes, seems to be a corruption of the reading adopted in our text, and the reading of ΨPPrM seems to be a conjectural emendation of the reading of bhN. Our reading is that of ABhK and of MBh. xii 43, 9 ed Protap Chundra Roy || bh *kālusaṇḍīmitah*, N *kālasamāptatah* ||

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1 Pr *va*, om. *nai* || **4** Pr *°nāśikāḥ* || **5** N *ulvelanīyā* || **7** M *°prāṇa* for *°prāṇī* || **8** N *numasthusyābharena ghanash* || **11** N *āśasāra* || **12** N *muddhartarkam* || **14** bh *śusiro*, M *śupro*, BhN K *śuciro* || **16** bhN *ca gacchati* || **19** ΨPPrM *hi* for *ca* || **21** M *adrī* || **23** bh (not N) *susamṛtuṣṭā* ||

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1 N *dusyat* || **2** N *dure* || N *dustāḥ* || **3** Ψ *sajuppa* || **6** N *hamta*, M *hāmtā* || **7** ΨPL¹ *sajrakṣah* || Ψ *suranāgutah* || 15 [new line] *sa* *śā*; *e* before *śā* supplied in Ψ in margin, without any mark in the text. PL¹ with Ψ (P writing 14 for 15), but without the correction || **11** PL¹ *yathāśaktim* || **12** N *tathāsan* || **14** Pr *prākṛtar* || **16** M *dāividra-*
dukhāni, Pr *dāridryarogadukhōni* || **18** M *utsrya* || **19** Pr *yathā vidhī* || **20** Pr *°yukta* || **21** N *drstah* || **22** In Ψ gloss by glossator on *bhadra-*
lunḍhahuk || **23** M *varitāya* 1 for *kartavyah* ||

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1 N *rihāngamāḥ* || **3** M *gotrāṅgārakarmmatim* || L¹ om. *nayām*, P om. *ānayām* || **6** M *cūsi* (or *śāsi*) || bhN ΨPM BhK *nāśayet*, N inserting *na* before it, Pr *nāyul*, A *nāśaye yena te* || Bh *ksudhā* || **7** ΨPL¹Pr *anye* ||

8 N °yātmā hi for °syātmāpy || 13 Ψ nr, P bhū, L¹ bhū for tu || 14 N tām ||
 15 Pr dha, mnātrā || 18 N pātāp for pāpāp || 20 M om. the third pāda ||
 M ātmanaua || 22 Pr navāk kenōtā sanśayā || 23 Ψ PPrM om
 stanza 154 ||

Page 204.

1 M atha prā° || 2 bhN Ψ PPr grīsmo, a misreading which shows that
 the archetype of these MSS. had danda between the two pādas; A Bh grīsme ||
 3 M °suhaḥsrah || 5 bhN Ψ PL¹ PrM Bh yasti, A with us || Ψ PL¹ Pr śilā-
 kām || 7 N muktrā || 10 Ψ PL¹ patidināyāh || 19 Pr yūvana for
 yāni || Pr mānuse || 20 Ψ PL¹ tāronkālā, in Ψ corr by cop. from tārā-
 kālāp || 21 Bh this and the following line with us, only harsārisṛtas for
 harsārisṛtas, and bṛktvā for kṛtvā. For this passage cp. Critical Introduction,
 p 44 ff || 22 N parumām nivedayā ||

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1 After iti, P kathā || 6, Ψ PrM kathā 6 || 4 bhN mamādyāragūhate,
 ep. p. 206, l. 7 || 6 Ψ PPr corendp, N sarenāp || 9 Ψ PPrM arimardanah
 prāha prṣṭorāqis ca || M iura for caurāk || 13 M kāciryena kōcīn || M
 nivarddhanañvnikosutō || N prabhūtūp dhanay || 14 Ψ PPrM vrddham rā° ||
 15 Ψ PPrM vktam for yuktum || 20 Ψ PPrM om tathō ca || 21 Pr vilā-
 mitā || Pr hanitūs for dantūs; M ins hanitū before dantās || 22 M
 līraśati || Ψ PPrM apahatap || 23 N rākyāp nālīnyate ca bāṇḍhavajanair
 patnī na śūśrūyate || 24 bhN °parusam; in bh, °pa° has been corr. subse-
 quently to °pu° (by cop.?) || This line exactly with the same words in Bh
 and Hamb. MSS.; A dhi(this on gamboge which covers another aksara) &
 kastam jarayād bṛbhūtāpūrūpām | putro 'pya 'rāyāyate || M om. 'py a ||

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1 Ψ PM grhe, Pr gahe, all these MSS. om. tau || Ψ P eoram || 2 bhN vi-
 smayotpulakāqita° || 4 Ψ PPr grhe ko°, M ahe ko° || 5 bhN Ψ PPrM mamā°;
 A with us, Bh nūnam esā mām aya bhayān mām ālīngatiti || 7 bhN Ψ PPrM
 mamādyāragūhate, in P corr. from māmādyā°. Cp. the readings of Śār. β 163, 2
 and SP, MS. N 1355 A Bh with us || 9 Pr etasmāc || bhN apakāriṇah,
 in bh corr. to our reading by corr || After cintyate, Ψ PPrM insert kathā ||
 7 || 10 N pustāya (a misreading of the old-fashioned e) || M bhadīya°
 for tadīya° || Ψ PPrM cēty for vā, iti || 11 M anyena for anena || 12
 bhN Ψ PM here and in the following lines rākānaśām || M eva for evām ||
 15 N goyutāp || 16 M arimārdana āha, Ψ P arimardana prāha || 18 N
 ins. prativasati sma after brāhmaṇah || 19 bh rāsiṣṭā°, N vasīṣṭā° || N °vastrā-

nugamdhalepanumā° II bhN °parvajita II 20 bhN °mopacita II N sito-stava° II 21 M vrūhmane II 23 M aha ya vrūhmarasya II 24 N om. gam i II M om. niscitya II

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2 ΨPPr tīkṣṇa°, M tīkṣṇa°, all these MSS. om. pravirala II NΨP °nāśā°, Man-natannāśo° II M °raṁśe II 3 bh °saṁtatatagātrah, N °saṁtat[t deleted by cop.]-tagātrah, ΨPPr M °sumanvitagātrah for °saṁtatagātrah (Pr °smāyu° for °snāyu°), A °saṁtaligātrah, Bh upacittannāyusamptatir nnatagātrah II bhN °hutāvaha° II 4 N om. tam II bh °bhayottrastas, corr. by the copyist to °bhayāt trastas, which is N's reading II 7 N daridrobrāhmarāsya II 9 ΨPPr bhaksayāmīti, M bhaksuyitrambī II 11 M prashkritarākṣasam II 13 N bhukṣāmī for bhaksaya II 15 ΨPPrM tathāpi for tavāpi II 17 M go for goyuge II N jumps from brāhmaṇo l. 17 to brāhmaṇo l. 19, om. one of them and all between them II 18 In Ψ gloss by later hand on āhamīlayā · spudhikayā (read spardhīlāyā) II 19 Pr coro II 20 M om. bhaksayitum icchali rākṣaso II 22 bhN padum for evam II M śrutiuccchā vīāhmanuh II

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1 After uti, ΨPPrM 8 kathā II II II 2 °bi° of sibināpi looks in bh almost like °si°, hence N (replacing °si° by °khi°, which very often alternates with °si° in the MSS.) bikkhināpi II 3 M śrūyate II 4 bhN tutrāyam for tun udāyam; consequently the glossator inserts na before hanyate II 6 N avadhyāyam; Pr athadhyā evāyam II 12 N om. nagare II 13 bhN jathurah va° II 17 bhN vṛyayaś ca II 18 Pr vanḍhitam II bhN briūti II 19 Pr prapito II 20 bh vaidesikasya, corr by the copyist to rāidesakusya, which is the reading of N II 24 Pr sā ca for sāpi II 25 Pr dūretara° II M kṛtā for gatā II

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1 ΨPL¹ °kriya° for °kraya°, in Ψ i deleted by a small stroke over the line II 2 M kṛtā for krīvā II 3 bhN prasuptasya for prasuptah tasya II 4 ΨPPr om. ca after tatraīva II 6 ΨPPrM om. katham II 8 M svayā for tvayī II M tham for katham II ΨPPrM iva for idam II M hāṭaka-pūrṇaka° II 10 Pr jānāsi II 11 In bh gloss on nīyukā rātī II M rājekāponena II 12 bhN tadāpy II 13 Pr nava vīvāśāpī II 14 Pr vydhāyā° II 15 bhN param II M āsā t di (of ādi, l. 18), omitting all the text between these syllables II 16 N paripūjītā II ΨPPr vihitopabhogyam II 18 L¹ paraspara, P parasya II After ādi, ΨPM kathā II 9, Pr kathā II 29 II 19 bhN samarpitavān II N tathā cānuḍrṣṭāṇtaṇīlinam II 20 Pr vīnāśanīyam II 21 M om. pūjyā yatra pūjyante II N vīmānatā II

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3 ΨPPrM om. ca || **6** Pr ins. ca before the first *syād* || P om. *syād* *yady* || **7** M *jñānāti* *unāṇi* for *jā° cai°* || **8** bh *tad dr̄ṣṭam*, N *tad dastāṇ* for *na dr̄ṣṭam* || **9** Pr *t* for *yat* || **10** Pr *avocacat* || **15** bh N only. *durdnase ghanatimirētyādi*, omitting the rest of the stanza. In A, the 2nd, 3rd and 4th pādas run thus: *varsabhi[misr. for 'ti] jalade* [corr. from 'do] *mahā'tuḥprabhrlan* | *visamasthāne bhattas trayā na gamtavyaṇ tu sabbaye 'pi* || Bh on the whole with us; variants: *b nūḥsamcārāśu nagoravīthīśu*; *c patyau* *videśayāte*, *d param sukhāṇ* || **16** Pr *vīrdeśe gamane* || M *janacapalāyāḥ* || **19** M 'ri° for 'vita°; in bh gloss on 'vita°: *iyabhicārī* || **20** N *prasupta-* *jane* || **21** Pr *ativākyahya* || **22** Pr *paṭṭārena* ||

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1 Pr *am* for *antare* || **3** N *anenam* for *eram* || M *hasmi* for *hanmi* || **4** M *tāv* for *tārad* || **5** N *saha lāpūt* || Ψ *ni*[new line] *nibhrtam*; hence Pr *vi*[new line] *nibhrtum* || **6** bhNAΨPPrM *vidhāya*; Simpl. HI h the same blunder! Bh *etasminn aptare sā gr̄hadvārahapāṭayugam nīścalikṛtya* *śayanam ārohati* || **9** M *tata* for *tat* || ΨPPrM *tatas* for *etam* || **10** ΨPL¹ *spaśotsuko* || **11** Over *trayāsparśanīyam* in bh *na*; M ins. *eva* after *śarīram*. These are corrections by copyists who separated *trayā sparśanīyam* instead of *trayā aspa°* || **13** M *devatā2dāśanārtham* || Over *tatrākasmīki* in bh gloss: *iyabhicārī* || Pr *r eva* for *khe* || **16** Pr *apādayaṇ* || **17** N *matih* for *putih* || **19** ΨPPrM transpose · *tat śrutvābhīhitam mayā* || **20** Pr om. *mama* || **21** Pr ins. *yad* before *yady* || bhNAΨPPrMBh *aneno*, the Hamburg MSS. (t. simplicior) have *parapurusena*; Bh *yady anena puruṣena samam ekatra* *śayanīye* *ālīṃganam* *karosi* | *tat tava bharitū apamṛtyur uṣya samcarati bhattā ca* *vaśaśatāṇ jīvati* || About A, see Introd., p. 54 f. || **22** M *bhartah* ||

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1 bhN 'm̄tarhāśisavikā' || **4** ΨP *śayyādhastā*, Pr *śayyādhastā*, M *śayādhastā* || **5** Pr *kulānāṇḍam*, M *kulanāṇḍati* || ΨPPrM *tvatparikṣār-tham* || **6** M *līlām lī sthitah* || **7** Pr *tkāṇdhe* || **12** bhNΨPPrM *dose-* *tyādi*; A with us || After *ādi* ΨPPrM *10 kathā* || || **16** ΨPL¹ *viro-* *dhināḥ*, M 'virodhītā, Pr 'virodhīna' || **17** M *māṇtrena* || **21** bhN *tasyāntarbhāvam*, Pr *tasyāṇgatah bhāvam*, ep. Śār. 133, 12 f. || ΨPPrM om *so* 'vairīt' || **22** bhNΨPPrM *ahāṇ tāvadarthe*; *ta* and *bha* are very similar in our old MSS.; A *ahāṇ tadarthe*, Bh *ahāṇ tāvā yusmadarthe*, two unsuccessful attempts towards correcting the corrupt passage || NPr *ōpadam* || bhNΨP 'yānanārtham'; A Bh with us (Bh *vairī°*) || **23** Pr ins. *mi* after 'kuśalo' || **25** N om. *bahu* || **26** Pr *ukūya* ||

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3 bhNABh °tula° for °tañu° || M °tihilitāñ° || **3** Pr om. °sita° || Pr °tarangā° || M om. yū gaṇgā° || M jupaniyatapāśrāñhyāyo° || **4** NM °yoga° for °yūga° || ΨPL¹ °pārāyonarāñ° || **5** N kumula, & deleted by the copyist, who continues ,thitośāvrañih, om. the proceeding syllables || bhΨPL¹PrM °serulā°, A Bh °souñlū° || **7** ΨPL¹ yajñālakyo || ΨPL¹ jāñhāñyām || On snōtrōpasprāñum gloss in bh: ācamanāñ gr̄hitum, ΨPL¹M °srañkum, Pr °sryfum || **8** Pr ārabdhēsyā || **15** M om. yathāñyāh || **18** N om. tasmād and the following words to tasmat 1. 20 exel. || **19** P (not L¹) ūcīcañ || ΨPPr gāñdharvāh || bh gūñp ||

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1 ΨPP₁M vyanjanañ ca || **2** M om. prastithilah || **5** Pr om. pūñiñam, param cañ || **3** N kanyāñ for nagnāñ || **9** M yā kanyāñ qhanyā vṛṣuti eñ prāyutya asañstribh || **10** M averādyā || M om. zughanyā || PL¹ vratā || **11** Pr svad̄ibhyus ca || M zughanyābhyo || **13** Pi piñchāñca || **16** N tothā ca || **19** ΨPP₁M rāre (M only 1c) gunāñ sapta gurusñiyāh (M yatesuniyā). The Hamb. MSS. HI and Simpl. MS. h have the same difference, H reading rare gunāñ sapta vratāryāh, I and h etāñ gunāñ sapta parikṣya kanyā; A with bhNIh, but om. sapta; Bh rāre gunāñ sapta nr̄ikṣṇiyās || **20** ΨPP₁M adh̄ param bhāggavatā hi konyā (Pr add 4); Simpl. MSS.. H tulāñ param bhāggavatā hi konyāh. I dayāt budhukh sesam acīpiññayā, h uudha doṣyā prasumiksa lālāñ t sesam acīptuyāh; A with bhN Bh tatparam bhāggavatā hi kanyā || **21** bhN asa, ΨPPrM adh̄yo, for arya; A arya, corr. by corr. to our reading, but ā del again, Bh with us || **23** Pr svad̄ihituh || In Ψ, bhagurāñ and the following words to svad̄ihitaram incl are supplied by gloss. in margin, gloss. of Ψ writes sudhitarā, then m urāca must have been torn off or cut off with part of the right margin, as PL¹ have these words, agreeing with corr. of Ψ in the faulty reading sudhitarām ||

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1 ΨPM sudukitaram, Pr svad̄itaram || **3** M nāñham etślasāñi || **6** Pr kasmin for kascit || M om. apy || **8** Pr putriye || **10** Pr saññit || **11** M bho megha vad amyo tvad adhiko || N paranendrāñ for meghendrāñ || **12** M putrike -smeghayacchāme || ΨPP₁M sā āha || **14** ΨP adhiko, corr by cop. of Ψ to adhikah || **15** ΨP kastib || **16** M adhā pāravata munih peratam || **21** M tasyā 'darśayat || **22** M pulvheśitaññāññu n° || **23** bhNΑΨPPrM mūṣakāñ; Bh with us || N kr̄tvā tasmai, continuing tasmai, &c., 216, 2 ||

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1 M ^orkhiton grhitap + grhidhar, mām bhNAΨPPr grhidharm(m)am || Bh mājötirihitaç kṣitram (?) aṇvīṣṭom || Ψ sropti || **2** bhΨPPr (not M) mūsakīm || **3** Pr sūryabhorittāraṁ || After ādē, ΨP kathā 11 n, M kathā n 1, Pr kathā n 12 n **4** Pr [°]ma^o for [°]u^o || bh sthīrajñīty acīyatayat, N sthīrjñīty acīyatayat || **8** N akarīyad, bh ΨPPrM akarīyad, corrected in bh by corr. to our reading A with us. Bh akarīyantītva tato. After akarīyad, M continues eteśām, &c., l. o n **10** Pr yathūsamāhitum || PL¹ proyacīha || **11** Pr ete bāṇīlharōḍyās || In bh ca after su has been deleted again by cop. NM om. ca n **12** Pr ins sādhya before na n **15** M atraidrārasthoh || **16** M ḍdyorāṇ for āhāraṇ || **17** N sthīrajñītām || **18** bhN om. sa n **19** M māṇtrijan || M om. ca n **20** In bh gloss on arugucchām: jāndrai || **25** +PL¹PrM māhān yr || bh tara, corr. by corr. to tūṭha n After ca, corr. of bh adds tū; hence N cātakōpi for ca kō 'pi || **27** Pr tudagru era n

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4 ΨPPr iivasthacitto, M iiscasacutto || **6** M nijārāśīm || **7** M kīm unendham, om. na sōpāye || ΨPPr sāpāyunendham || **8** M ma for mama || **10** ΨPPrM iicītya for iivārja || **11** bh iikavītanayanāvara, then beginning of ma, then nālamulah. N with ΨPM: Pr iikasitvīradanakamala || ΨPPrM ins. ca after prāho || N hoho || **13** M pr̄yacchat || N a for atha || M [°]nādī śraddheya^o || **14** ΨPPrM [°]iocanamātiapratiyayapari^o (M [°]pratyayapari^o), in Ψ corr. by cop. from [°]iacanemā^o || **15** ΨPPrM bhavati || Pr ins jaṇ after muṇyatām || **16** P oni 'saṇ, L¹ mocitā saṇ || **17** Pr tār, om. ad n **19** After [°]ādi, ΨPPrM kathā n 12 n || **22** ΨP sīavarggām, Pr sīavarggān || M erā 'smād bhū^o || **23** M om. durgām || In bh gloss on 'bhidhatte kathoyati || ΨPPrM anyaparvatudurggām (Pr [°]rgaṇ) ||

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2 bhNAΨPL¹Pr sīcaye, M sīcaye (or [°]īya^o); Bh na sīcate for sa [°]o^o || **4** In bh. śrutā has been corr. by corr. to śrutāh, which is the reading of P || **5** P (not L¹) produh || **7** Pr kasti for asti || **8** Pr pariśraman || **11** M nūrto || **12** All our MSS incl. A and Bh, but except Pr, pñtkarūm; Pr mūthartum || **13** bhN+P twice bila 3 for bila 3, L¹ aho rīla 3 aho bila 3; M aho bila 3; aho bila 3, Pi aho bila 3 (om. one aho bila 3); A aho bilat; ake bilat (t being a misreading for 3). Bh, misunderstanding the significance of the figure 3 aho bila bila bila ity uktā. Cp. Critical Introduction, p. 70, and Pāṇini VIII, 2, 84 || N om. tūṣṇīmbhūyōpi || **14** N kathā for trayā || **16** Pr

aharaniyah ॥ ΨPPrM udhrasti ॥ 17 M *prascān* ॥ N ΨPPr āhṛāsyasi, M *ahvāsyasi* ॥ 18 N *tārat* for *tac* ॥ M *mānan asyu esū guhā* ॥ 22 Ψ *prārastāntē*, but the anusvāra put rather high over the *r*-hook ॥ 23 N om. *aham* ॥ M om. *'yam me* ॥ 24 bhNM *iti* for *eti* ॥ Pr *akaroti* ॥

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1 M *prati2vapūrnṇa dibhāgā anyān* ॥ 2 ΨPr *dūrūsthāne*, corr. by cop. of Ψ by means of an almost imperceptible vertical stroke to *dūrasthān*; PL¹ om. *dūrasthān*, ΨPrM ins. a second *api* after *dūrasthān* ॥ 3 ΨPL¹ *palāyamāno*, the two o-strokes being deleted by cop. of Ψ by means of two dots over them ॥ 3 After *ādī*, ΨPPr *kathā* ॥ 13 ॥, M *kathā* 12, corr. by the copyist to 13 ॥ 5 M *tad evam ma vyaçuptayat*, &c., l 7; the missing text has been supplied by the copyist himself in the next line ॥ M *parivā*, om. *rānuquto*, N °*rānurakto* for *°rānugato* ॥ 7 Pi *sthrajīcūti hrṣṭā* ॥ 8 M *gateḥ* ॥ Ψ *mūlhamūnasas* ॥ 9 M om. *yataḥ* ॥ 10 Pr *di*(new line) *dīgha*° ॥ 11 M om. *syā na cūtā* ॥ 15 bhN ΨPPr *ekākām*; A *svakulāyañhaikām*, with a small *e* over *a* ॥, Bh *sa svakulāye pratyaham chaikām runā*° ॥ M *vanayāñhaikām* ॥ Pr *guhādmārtham* ॥ N om. one *dine* ॥ Pr om. *na* ॥ Pr transp. *te ca* ॥ 16 bhN *atha* for *athavā* ॥ 21 N *māyā krtā* ॥ 22 In bh under *prahṛṣpa* gloss *tvam* ॥ 24 M *tara* for *tāta* ॥ 25 bhN ΨPPr *pranadhir*, A with us, Bh *tha* for *pranidhir* ॥ 26 Pr *apdho 'bdpu*°, M *'nyatra pāśaranam* ॥ N *tvaryatām* once only ॥ 29 Ψ *vise*[new page] *śeṣatāh*, Pr *vinosatāh* ॥ 30 ΨPL¹ *tadrasaptphalam*, bhN *tatphalam*, PrM and Hamb MSS. with us ॥ 31 ΨPPrM *grhāgatas*, bhN *guhāyātas*, Bh *yad guhāyātasya te*, the reading of bhN is excellent in itself; but Hamb. MSS. and A with us ॥ ΨPL¹ *nirvākulatāyā* ॥

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1 M *jalāñni* ॥ 4 M °*pādadurggañ* ॥ 5 Pr *samadhye* ॥ 6 ΨPPrM *trayā katham* ॥ M om. *yataḥ* ॥ 7 bhN ΨPPrM *su* for *tu*; cp. Śār. 136, 21 ABh with us ॥ Pr *purnnya*° ॥ 8 N *na vāñ*° ॥ 12 M *karanibhau*, om *kari*, N *kari karinibho* ॥ 13 N *stribaddhadvun karau* ॥ 16 In bh gloss on *darevī*: *kadachī* ॥ 17 M ins. *sa* before *bhi*° ॥ bhNAΨPPr *mātsya*°, M °*māsya*°. Bh with us ॥ N *sūdravat* ॥ 18 N om. all the text between *ya* of *yatā*, and p 236, 1. 8 ॥ 19 Pr *kālopehā* ॥ 20 M °*sphurugv*° ॥ 21 M °*vīlu* [a later hand adds *h*] *sa* | *sanyasāci* ॥ In bh gloss on *sanyasāci arjuna* ॥ 22 Cop. of bh *satā* over *yatā* of *prārthayatā* ॥ bh *manena* for *janena* ॥ *nigrhya* in bh corr to *nagrhya* ॥ 25 In bh gloss on *dharmātmajah yudhi-*
ṣṭra (!) ॥ 26 bhΨPPr *kauñtiputrau* (with gloss in bh: *sahadevanakula*), M *kauñtiputrau*; A *kumñtiputrau*; Bh *mādriputrau* ॥ 27 Pr *gokarnasam*° ॥ In bh gloss on *'preyatām*: *dāsa* ॥ 28 Pr *yauvanya*° ॥ 29 Ψ om. *sāpi*,

but supplies *kāpi* in marg., P *kāpi* || Pr *ridaśī* || M ā for *āgatā* || 32
M *yadāriṇā* || 23 bh *icos* *tad* before *evam*. Śār. 137, 21 *dera* in the
place of *tad* || ΦPM Pr transp. *na* after *tādṛg* ||

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1 Pr *anekasāstrey* || Pr *'buddhi* || ΦPPM ins. *ca* before *dhimān* ||
5 bh *opasarpa* || M *sadharmaṁtrān* || 7 P *drṣṭāḥ drṣṭo*, M *drṣṭāḥ drṣṭāḥ*,
Pr *drṣṭāḥ drṣṭāḥ* || 9 bh *ārto* || 10 M om. *neyate* | *durmantrinām kam* ||
22 All our MSS., and SP 1480 (except one revised MS) *mahatā*, ep.
Śār. 139, 2 || 25 bh *paripretarayā*, corr. by corr. to *parigatarayo*; ΦPPr
paripūta || 26 Pr *eṣām* for *erām* || In bh *nāma*, of which *āma* is still
to be made out, if the leaf is looked at against the light, is covered with
ink || 27 ΦP *upāgamyādhyataparītam*, M *upāgatusyādhyataparītam*, Pr *upā-*
gamyādhyataparītam || 28 Pr *udake prānta* ||

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5 ΦPM *amfaraprakrōpto* || bh *vrāhmanasya sūnor* || 6 bh ΦPPM
jalāntastho; A *hradatātastho*, Bh *hradanātājalāntastho* || 7 ΦPPr *'ngusṭe* ||
8 Pr *dūkkhind*° || bh *prāptih* for *saptah* || 12 M om. *ca* || 13
bh ΦPPM *durduru*°, A *ārddura*°, Bh *durdvara*° || 14 bh ΦP *'tyulbhutam*,
corr. to our reading by corr. of bh || bh *api* for *in* || 15 Pr *sasambhra-*
dād || ΦPM *phunadeśam*, Pr *phanadeśasyam* || 18 PM *ātmapuspartham* ||
20 M *karinlyānam* || 23 Pr *sādhūdyate*; M *kīm madya ta syādūdyate* || 24
M *duviṣayo 'bruit* ||

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2 bh A ΦPPM *prāśāpo* for *viprasāpo*; Bh with us || 4 M *bheksaya*
for *bhakṣayan* || 7 ABh *hy etc*; but A continues *ccala*°, Bh *sthala*° (a mis-
reading for *ccala*°); Śār. 8 140, 12 *na*° *vrividhāhārāś* || 8 In bh gloss on
khādato: *bhakṣamānasaya* || 9 Pr *kṛtaracana*° || 12 M *yasmūlam* for *yad*
asmākam || M *vākyasi* || 13 M om. *mandariso 'bravīt* || 14 M *'sti* ||
bh ΦPPM Bh *durduraiḥ*, A *ārddurāḥ* (!) || 15 In bh, *kūpcit*° seems to have
been corr. to *kūpcit*° by cop. || 19 M om. *pumscaly* || bh Pr *sakkunḍa*,
ΦPM *sakkunḍa*, bh ΦPPM *ghṛtapārnān*, but cp. 224, 11 f.; A with us. Bh
virudhoghṛtapārnān. Gloss in bh. *modikān* || 20 ΦPPr *kadāpi*, M *kadāpir* ||
M *drṣṭā uktā ca* || 22 M *satyāḥ* ||

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1 Φ jumps from the first *deryā* to the second *deryā* (l. 3), om. one of
them and all between them. But the missing text supplied by cop. in
marg. || 2 M *balibhukṣya*° || 4 bh *niridi*° || Pr *asyate* for *mamsyate* ||

7 M 'dr̥so ॥ 8 P om āgalya snānā ॥ 9 ΨPPrM °kriyū for °balikriyā° ॥ 11 M yadi tasya tra dyn māhmanah kim, &c., l. 17 ॥ bhΨPr ghratagṛtāpūrādī, P ghratagṛtāpūrādī, M ghratapūrādī ॥ 16 bhΨPr tasya; A Bh with us ॥ 18 Ψ abhyāsam galām, P olpāsamgatām, a misreading of the form which bhyā has in Ψ ॥ 22 After ādhī, ΨPPrM add 15 kathā ॥ 24 bh svādāyatī, corrected by corr. to āsvādāyatī, ΨP svādāya iti ॥

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2 Pr vruddham rācōh ॥ 3 bh °piacchedunārtham; Pr °thacchādanādanārtham ॥ 7 After iti, ΨPM add 14 kathā ॥, Pi 16 kathā ॥ 10 Ψ rāryayo, P rāyo, M.Pi rāyā yo for rāryoyho ॥ 12 P nāvalamphāra° ॥ 15 M om agni° sati, u° ॥ 16 M prājñe ॥ 17 ΨPPi tulra for tan na, M latidharalām soryam, &c. ॥ 18 Pi iṣṭayāya ॥ 25 P risaravam ॥ 26 Pr spharati ॥ 28 tulhā in Ψ added over the line before the stanza number 54 (for our 221) by cop. Hence P latā ॥ 51 naya° ॥ 29 ΨP sumparggi°, in Ψ is deleted with a nearly invisible dot under the -stroke ॥

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1 bh trāyā ānukṛtyena for trāyānukūlyena, Ψ trāyā ānūlyata, corr by cop of Ψ to our reading ॥ 5 ΨPPr ultunyāgrāk, M uktunyāgrāh ॥ 6 ΨPPr nānabhyāccyāt chi° ॥ 10 ΨP rurśabhhī ॥ 14 bhΨPPrM śilasyūmī, A Bh with us ॥ 15 bh ΛΨPPr upekṣyamānāh, M upekṣyamānā, Bh apeksyamāṇāh ॥ 16 Pr kric ॥ 18 ΨPPrM yuthāpūrra ॥ bh udrālobho ॥ ΨPPrM bhavīyasi ॥ 23 Pr °ryasānā and gatah ॥ 24 Pr sāmūrthe ॥ ΨPPi 'rahāsariśvās ॥ ΨP nūrbhī ॥ 25 Ψ uravitasya kā°, sva being deleted by cop ॥ 29 Pr ryasānesu niddaro ॥ 30 Pi bhūpate ॥ 33 ΨPPrM tulra for na ca ॥

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2 bh vīpramāṇambhī; gloss in bh. parapurāsāsaktā ॥ 4 bhΨP °sam-gatim, PrMBh °samgatir; A with us Read °saṃgatir, cp Śār. A 266 ॥ ΨP durapacārā, M durapavārā ॥ ΨP saṃdhyācaklekhēra, Pr samdhīyāalekhēra ॥ M °budvulābhīva bhūmgurā, svabhā being supplied by the copyist in the next line ॥ 8 Ψ rājyām, perhaps corr. to rājñām ॥ 9 ΨPPr sahimbhūrār vāpadam ॥ 12 Gloss in bh on iṣṇinām · yālava ॥ 14 Pi parāy trāyate for pari° ॥ 16 M badhā ॥ 17 iṣṇyah is the spelling of our MSS ॥ 20 P nasah, the other MSS. with us ॥ 22 bh na tu for nanu ॥ 23 M om tāh māmadās ॥ 24 Pr nāś ci for tāś cu ॥ 27 After tantrām ΨPPrM insert. kathā ॥ 15 ॥ 29 M satresu (sic!) ॥ 31 For the figure 3, which stands also in A, bh has only a flourish, adding: iti trīyanā ākhānakam samāptam ॥ flourish ॥ 3 ॥, Pr 13 for

3; after 3, Φ two flourishes, śrī, and a third flourish. Pr one flourish and 603॥ After the stanza Bh : *trivṛṣṭi tasyātāpī samōpiṇī* || flourish || śrī || *saptatī* 1442 verse 57. Then two groups of akṣaras completely smeared with ink by cop. ॥

BOOK IV.

Page 228.

1 BhΦ om. the Jain diagram (*arham*), Bh ins the Jain diagram and *oṃ namo rūḍhyakāya* before the beginning ॥ 2 Φ *atkudam* ॥ M *lobdhaprāṇīśo nō māca* ; Φ *lalukoprāpāśam* ॥ 3 Bh *thripūta* for *prāptam* ॥ Φ *sāṃtūnāī* ॥ 5 Φ *pryacchāṇti* ॥ Bh *prāka* for *kuthayati* ॥ 6 Φ *janphā-nāmupādypaḥ* ॥ 7 Pr *atkhastāl*, Φ *adkhastā* ॥ Bh *kutālamulho* ॥ 8 Bh *sakomula* ॥ Bh *nyavīśut* ॥ 9 Bh *svīrti* for *tad* ॥ Pr *toda* for *tad* ॥ Bh *bhaya* for *bhakṣaya* ॥ 11 Φ *sapṛṣṭe* ॥ P *nu*, Bh *tra* for *tu* ॥ 12 Φ *goṭrūgecaraṇam* ॥ Φ *svādhyāt* ॥ Pr *svādhyāya daśam* ॥ Bh *cu* for *tv* ॥ 13 Φ *cetvadevāṇye* ॥ 14 Φ *dūrāyāṇtam* ॥ bh *pathah śrūptam* ॥ Φ *uśīlade-vitānum ḍgatam* ॥ 15 Φ *pūjaye* ॥ 16 BhΦ om. *anyac cu* ॥ Φ *uṭhajito* ॥ ΨPPMΦ *yas tu* for *yasya* ॥ 17 Bh transp. *umukhās tasya pī* ॥ Φ *et* for *sabu* ॥ PrΦ *daññatā* ॥ 18 Bh *erūp muktrā* ॥ Φ *vltā* ॥ Φ *tasnūrī* ॥ Φ *tutūm* for *tēna* ॥ Bh *ciragostisūlham* ॥ 19 M *anubhīyopi*, om. *bhūya* ॥ Φ *bhūyī* for *bhūyo 'pi* ॥ Bh *uṭhyāsta* ॥ BhΦ *tra* for *erūp* ॥ Φ *to* for *tau* ॥ 20 Φ *juṭvīchāḍyām* *śrūtāu* ॥ Φ *makare* ॥ 21 Pr *sapūtreyih* ॥ Pr *tayā 'nyamasmīnn*, Bh *tayā anyasmīnn* ॥ Pr *ani* for *ahani* ॥ 22 ΨPPMΦ *amṛīphalāni*, Φ adding *mṛīphalāni* ॥ Φ *prāpnōti* ॥ 23 Φ *paramasuhūd* ॥ Bh *prītyvīrthom* ॥ M *phalāni* twice ॥ 24 Pr *'cedrīśyāṇy* ॥ Bh *amṛītamaya-phalāni* ॥

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1 Φ *bhāryāyā*, Pr om. *bhāryayā* ॥ Pr om. *tat* ॥ ΦPMΦ om. *me* ॥ 2 ΨPPM om. *bhūdri* ॥ 3 Pr *pratipannam bhrātō* ॥ Bh om. *phalādātā tuto* ॥ bh *iyāḍūlitum*, Pr *iyāḍūnyartu* ॥ 4 Φ *tyajīḍyam* ॥ 5 Pr *prasīte* for the first prosūyite ॥ 6 Φ *sandaryōd* ॥ P *bāḍīkharāv* ॥ 7 Bh *so 'ravī* ॥ Φ *kudāci* ॥ 8 Bh *tadanugatas*, bh *talānurōgas* ॥ Bh *salādinum*, om. *api* and *tatra* ॥ Φ *manuyasi* ॥ 9 M *yayā* for *mazā* ॥ Φ *prīyan hutavahī* ॥ Bh *protvususi*. The Hamb. MSS. have the correct form *procchvaṇī* ॥ 10 Pr *ōlaṇḍurso* ॥ Φ *dgadoye* for *hrdaye* ॥ 11 M *tryā*, om. *srāpa* ॥ Pr *purutūḥ*, Φ *pupūrahāḥ* ॥ Φ *uṭdeśāḥ* ॥ 13 Φ *prāparallabhaṇa* ॥ Φ *kasmā* ॥ Φ *kṣopena* for *kopana*; Pr *kopane kōpaneyāsi* ॥ 14 Φ *tudrucam* ॥ 16 Pr *sēyam*, ΦP

suñam II M om. *suñu shibā* II Φ *kittimabhararumyā* II 17 Φ *asmākāyam* II
 Bh *taru* for *nu ca* II Eh *ihāvahāsā*, Φ *ihārakāśā* II 18 Φ *tusmā* II Φ
caranaranupētā^o II 19 bh *na te* II 20 Φ *tasyā*, the ā-stroke del again
 by cop putting a little stroke over it, P misunderstanding this, replaces
 the ā-stroke by danda II Pr *hrdaye* II 22 Pr *nīcīryam* II ΨPPrM *cintā-*
kulacittā II 24 ΨPPrM *ehāgrahas*, in Pr corr. by cop from *ehāgrahas* II
 25 M *rānarā yābhām sodegām* II 27 M om. *nu ca subhāsitālī pothusi* II
 28 Pr *cuvelāyā* II 29 P *svasukham*, M *sumukham* II Ψ *tasya dvāra*,
svaṛha being added in margin by corr. II Pr *°lārśandpi* II 30 bh *pra-*
tyupākā at the end of the page, om. the following words and continuing
mūrtham, l. 33 II M *mṛtyupākāram* II ΨP *karomi* II 31 Pi *core* II

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3 M *°vāṇḍanāmā* II 7 *yasmadīyaug* add. in Ψ by corr. in marg II
 bhPi om. *ca* II 9 M *asti sarat̄glīnoprādetro 'smadgrhaṇy* II M om. *n*
mama II 11 M *tu* for *taru* II Pr *ādhāḥ* II In Ψ, the dot at the beginning
 of the superior horizontal stroke of *nv* in *rathānusthite*—every superior
 horizontal line has such a dot—see our Tables in vol xi—has melted
 together with the second horizontal line to the effect that the whole word
 looks like *°āmūstite*, P misreading or correcting thus: *°āpūstite* II 13 bh
mamu pṛṣṭa^o II Pr *°salitvāt* II 17 Pr *makurāḥ prāhu* II 20 bhΨPPrMΦ
tuthātra for *tutivira*; ABh with us. In the Hamb. MSS, the two words are
 missing II M *ma* for *mama* II Φ *susvāduhṛdayena rīmū śūnyahṛdayo 'trāṇītāk*, &c.,
 l. 21 II ΨPPrM *sārānetaryam* II 22 Pr *yene sā* II 23 *ahāy ca tvām ca*
 also A, Hamb MSS, *ahām trām svāśayam* [I adds *am*] *era jaṇbhā*^o II 24
 Pr *niśītya* II ΨPPrM *āgumāt* II bh *°prātūḥ* for *°śātāḥ* II ΨPPrM *dīgha-*
dīghatāracamkramanena, M *dīgharutacamkramanāt* II 28 Pr om. *mīravate* at
 the beginning of a new line; P om. set of the second *vīravate* II 29 P om.
viśvā of *viśvāśād* II Pr *nākrītāt* II 31 ΨPM *niśīrtāt*, Pr *niśīrtātāt* for
uttisṭhātāt II 32 M *g* for *dhig* II 33 M om. *n na* II

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2 In bh gloss on *asrātāri ghesara* II 3 ΨPPrM *kim mūlhena mayāya*
 (M transp. the *sva* of *svābhīprayo* with *'syā* of *mayāsyā*) II 4 ΨPPrM *punar apī*
kathāmerū, M *pn̄ a° cāthāmerū* (or *rathāmerū*), but in Ψ, there is a small hook
 before *punar apī* over the line, and a rather imperceptible 2 over *punar apī*,
 with a small vertical stroke at the right-hand end of *pn̄* over the line together
 with two small vertical strokes over *dn̄* of *'cīd vī*^o. This means, no doubt,
 a correction to the reading of bhN. This correction was not understood by
 the copyists of P and of the original of M—if the marks did not simply escape

their attention—as the current method of indicating transpositions in MSS is to put the figures 2 and 1 over the aksaras or words in question (see vol. xi, Table II, no 8, ed) || 5 For *mitrātasyā*, bh Φ P PrΦ *mitrasya*, AM Bh *mitra tasyā*. In bh ardhadanda after *mitrasya*, evidently a misreading of *mitrasyā* of bh's original. Simpl. MSS HI read *mitra hāsyena mayā tēbhī-
prāyo labdihuk tasyā na hīcīd* [H t] *dhrdayena* [H hr²] *prayojanām asti*, h first sentence with HI (only with the blunder *laccoh*) ; then *tod apy anari tasyāpi
hṛdayena prayojanām* || M *mayābhīprāyapari*^o || 7 Pr nōq for *trōp* ||
Ψ P PrM *akunṭhthotkamṇhū* || Pr *dusṭatā* for *duṣṭa* || 8 Pi *mōham* || bh
gamisvāmī || After *āgamisvāmī*, Ψ P PrM ins. 1 *kathā* || || 10 M *hānanorō* ||
11 M *dhiyodaiśonasya* || 16 Pr *gatā*^o for *gati*^o || 19 M *yonopukrti* ;
Simpl. H. with us, I h *yenōpukrti* || M *sahita* for *hasitā* || 20 *upukṛtya*
also Simpl. HIh || 21 PrM *salile* for *sa bile* || M om. all between
kr̄nasāvī pam and *tatra*, l. 22 || 22 Pr *erāp* for *enam* || 25 bh Φ PM
iyathākāvī, PrA and Hamb. MSS. with us. In Bh the third pāda runs
thus: *pādalagnām karasthena* (fourth pāda with us) || bh and Hamb. MS. I
kamṇakenāvā || 26 Pr *gacchā* || Pr *āhūyatān* ||

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1 bh *priyadorśanēhīti* || 2 M *nāha* for *na* (misread for *na hi*?) || 3
Pr om. *anyena* at the beginning of a new line || M *ma* for *mama* || 4 M
bhavisyoṣī || 8 P *uṣadhi*^o || 11 Pr *ratsahāvīm* || 16 Pr om *ganga-
datta āha* || 21 Pr *dgode* || M *tudogām*, om *vā* || 22 bh *saṁkrayāḥ* for
moma^o || M om. *sarpa āha*. Pr ins *sa* after *surpa* ||

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2 M *citāp* or *ritāp* for *hitāp* || Pr *puriṇāyet* for *pa^o yat* || M *bhṛtīm* for
bhūtīm || 4 Pr *jalōṣpāṇyte* || M *rāry* for *ramyataram* || P *ramyatarakō-
taram*. This is a misreading of Ψ, which writes *ramyatara* [new line]
kotaram, see p. 1, 'Anusvāra' || 6 M *rah* for *irṣdhaḥ* || 9 M
prāneḥ pari^o || 10 Pr *sukhopāyūm* || Pr *ārabhyate* || M *budhyāḥ* || 11
Pr *ta* for *tam* || Pi *yudy erāp* twice || 13 Ψ P PrM *sukhopāyena trūm* || 14
Ψ *'smarjano*, cop. adding *t pa* over the line between *sma* and *ri*. But the
t-stroke is separated from *pa* and looks like a mere dot. Hence P *'sma*
parijano || Ψ P *raśayāmī*, in Ψ corr with gamboge to our reading || 15
After *iti*, Ψ a small mark. om *sai pa āha*. P *surppa āha* || 21 Pr *śānoḥ*
rbhaktiṣpi, om. *śāna* || 22 Pr *uśvā*, om. *sya* || bh om. *bhadro*; Hamb.
MSS. have it ||

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1 M *ghaṭīmārggena* || 4 Pr *srāggīyam* || P *praccha* || 5 M *tulita-
manā* || 7 M *nesedhayitasyāmī* || 11 Ψ P PrM *tataḥ* for *tat* || 13 Pr

16 M *bhksayitā* || 16 M *bhksahāḥ* || 19 Pr *ele dera* for *etai era* || Pr
svalpā || 23 ΨP *rastrai* || Pi *yatīya yatrō* || PPr *“vīyatī* || 24 M om
s tu vrlta ||

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1 bh *bhksayitā* || bh *sutadatto*, Hamb. MSS. *Tomunadatto* || 2 M
om tāḥ t tam drstā gongada || *tam* also Hamb. MSS. || 3 bh *tata*
svapatiyā, ΦPPM *tatas tat patnyā* || 5 *paritrāṇ* also Hamb. MSS. || 8
Pr priyodarśanōktam || 11 M om. *na tra* || M ins. *na* before *emtā* || 12
Pr taddnyesām || 13 bh *bhksyo*, P *abbhksyo* || 14 M *ekay* for *evam* ||
M bhurubū || 16 bhAΨPM (not Pr) Bh *prabhksyamānas*, Hamb. MSS. the
 same mistake (H *prabhksyamānahs*) || 17 Pr *eva kutaravāsnāṇ*, om. *kūp*
'ngu || 18 bh *sāhīgyau* || 19 M *gaṇgadattasmatkūṭāp* || Pr *jālāṣage*
nāma || 20 ΨPPr *yad* for *yady*, M *yaddnye* || In the upper margin of
 fol. 147 b, which contains the text from *yad*. 1 20, to 6 *śinhusya*, p. 236, l. 18,
 the glossator of bh gives the following *sādēlāvihṛiṇī*-stanza, without any
 indication as to the place where it should be inserted: *vāno hemumrgaṇ na*
retti naghuso yāne yunakti dryāṇ *vipnasyabru saratsuklenuharauṇe yātū mati*
cāgune *dyātē bhātāyatasthayam ye mahisay dhūmātmajō dattavāṇ* *pra-*
yāḥ sūtpurusopy anarthasamaye bhrathyā parityayyate 1 || 21 bh om. *atra*,
M nāhūṇ trayā vistūṇ sākñom || 22 Pi *trū* for *trāṇ* || M *bhavēti* for
tava, trī || 23 bh *gaṇgadatta* || 24 bhAΨPPr *umihayamānas*, Bh
ikṣamāṇas ||

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1 M *sighragamyatām* || 2 Pr *saṁāyatātām* iti || 3 With this line,
 N sets in again, misreading it as follows *paliyāp patitāp visurjyām āśā* ||
 After *āśā*, ΨPPM insert *kathā* || 2 || 9 Pi *bhadro* for *bad bho* || N *ganga*
na datta || 10 bh *āyāsyāmī*, N *āsyāmī* for *āyāsyāmī* || Pi *naṭṭa yudgate* ||
 N ins. *va* after *me* || 11 Pi *prāyoporeśanām* || 12 N *grham* for *akum* ||
 bhN ΨPPMΦ *drstā(‘)pāyo*, Bh Hamb. MSS. and A with us. Simpl h
 om this word || 13 bhNΨPPM and Simpl. HI (not h) *drṣṭāpāyo*, A
 with us, Bh *sa* for *drstāpāyo*; P *mūlāḥ* for *mṛlāḥ* || 17 ΨP *dhūsako*, in
 Ψ an almost imperceptible *ra* being added over the line above *dhū* (!) || N
sadānupāyo || 18 M om. *hastinā saha* || 19 bhNΨPPiΦ *ca acalāt*, M
ca acalatāt; ABh *tasya ca acalanāt*, but corr. by cop. of A to *tasya ca abalunat*;
 Simpl. MSS. HIh *tasyadealanāt* || 22 N *tum* for *caulūṇy* || Pr *śruśrūṣām* ||
 24 M *tat śrugālo* || N *‘nneṣane* || All our MSS. incl. ABh *kimpicit*; Hamb.
 MSS. *kīmudgrāmam*. See above, p. 31 ||

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1 Pr sampararttanā⁴ || M bhañgote p̄avirñhurāni kr̄hiād || 2 ΨP
 pratiā || Pr totaś cānena || 3 Pr °bhikhitā || N māsa || 5 N
 bhaginīneta⁵ || M ins. rā before kri⁶ || 6 ΦPPrM atibharenā || N iāsa⁷ for
 ghāsa⁸ || N om na || 7 Pr bhakeṣṭa || N śārīrapuṣtam || 9 P makata⁹,
 ΨP °adr̄usappa¹⁰, bhNΨPM °prāgo; Simpl. HI and Pr with us; ABh
 with us, but °si,pa¹¹; Simpl. h. mat̄kara-ñisadr̄asapaprāyo || 11 Pr
 bhañcādā¹² || 13 M mōm naṇi vadā || M madbhṛjapa, r̄akṣeta || N tūtiāstī
 for tan nāstī || 14 Pr pradeśah || 15 Pr ti for tisio || N r̄esabho ||
 17 Pr ḥnayoh || 18 Pr ḥrguluronam || 19 ΦPPr lañbhokarnyam urūc,
 om tan; M om. tom and ea || 21 Pr eññi for ekāñ || N uktrā || 22
 ΨP sañyutu, Pr Sañgatā || 23 bhN siñhūñptolan || N uñzotah || 24
 M kramātikapläptum || N iti for ay¹³ ||

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1 P manayamānah, M ganyomānah¹⁴ || 2 M dāvāhamaya¹⁵ || 5 ΨPPrM
 om. ni¹⁶ || 7 ΨPM dr̄atrās tarikramo || 9 Pr gaccheta || 10 N sajj-
 torukramēra || Pr emāp for enāp || 12 N ins oham before atra || 14
 N jāgarūhaḥ tistati || 15 Pr carana for carām¹⁷ || 17 Pr om. tat¹⁸ ||
 18 bh rājopamatha[tha corr. to pra by corr]hārād; N rājopamānyu[dyā
 del. again by cop.]prārād || bhN yuktah for muktah || 19 Pr prāhāsaen ||
 20 N ecchata for utthitā || 21 N om. toyā || ΦPPrMΦ ins. 'pi after
 nañyato || ΨP hasta || 23 Pr prāyopravēśanā¹⁹ || 24 bhNΨPΦ transp.:
 nyñim rā jalay. but cop. of Ψ deletes rā by two very small strokes. M
 agnyulam²⁰ rā, A agni²¹ rā jalay rā, PrBh and Simpl. HI with us (H agni),
 Simpl. h. tadagniq jalay rā prariśumi || N pravīyāne ||

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2 Pr transp.: te stiñhatyā, adding han²² || Pr om. mannothaś ca kopam
 karisayati || ΨPM prakopam for kopam || 4 bhN jayan²³ q || In N, sampā-
 danām has been cor. by cop. to sampādinim, which is the reading of
 bhΨPPr || 5 N enāp ya p̄ariñdīya || 6 Pr taddoṣe || bh virñkitya,
 N mñalya || P norgjākṛtā || 7 M ruklapoñkṛtrūś ca || M kūś for kūpālekāś ||
 10 bhN dairad yah kuroti || 11 N loka || 13 ΦPPiM prāgatsojita²⁴ ||
 17 N prāha for āha || 20 bhN eñyam for eiñyam || Pi ins. matya after
 agatya || 21 N tāñ for tvām || 23 In N, the second pāda runs thus:
 dr̄steñ sā [corr. to sa by cop.] trañ bha²⁵ || 24 bhN ca for yah ||

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3 Φ nāhālāñbākarnno; PPrM nāhūñ, om. ap²⁶ || After iti, ΦPPrM ins.
 kothū 3 || 4 bhN yudhūñthirena ca || Pr om. satyara || N vīñāñtah ||

6 Pr svāsthā ॥ 10 M pramaṭbasikṣṇāgnabhaṇḍalakarpparasyo^o ॥ Pr dhūvataḥ
pa^o ॥ 11 M 6 for latas ॥ ΨP ^opato, Pi M ^opatto for ^olato ॥ 14 Pr raga-
kaserakaih ॥ 15 Pr ^olākārakarppara^o ॥ 18 N puṣyāmiti te ॥ 21
bhNAΨPPrMBh and Simpl. Hlh ^omaṭalpa^o ॥ M gaje ॥ N saṃnayamānesu ॥
M om. vāgīsu ॥ 22 Pr om. te ॥

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2 M ma vāyam for na eṣyam ॥ 3 N karparōyam for karparapraharo
yam ॥ 4 N kalaśatām for karālatām ॥ M rāmiti for rācito ॥ 5 ΨPM
yam for 'ham ॥ 6 In N, the text between kumbhakārah and atha, l. 16,
has been supplied by 2nd hand (N¹) on a blank left free by copyist ॥
N¹ evam for mūlam ॥ 7 Pr bho bhoḥ ॥ 8 M gamyate ॥ M om. yataḥ ॥
9 Pr putrakah ॥ 11 ΨPr transp. kutham etat u. kuluū āha u., P kotham
etat u. kulaā āha u. rāgū ka^o ॥ M Luthas etat kuluū āha + rāgū ka^o ॥ 13 Pr
siṃhāḥ siṃhamiθunam ॥ 14 M putrādīyam ॥ ΨPPrM om. nityam ॥ N¹
migādī ॥ 15 Pr siṃhā ॥ N¹ om. rane, Pi rane rane ॥ Pr bhrumatā ॥
17 Pr ḫyarrbā ॥ N ḫyāluk hīsuh ॥ 18 N hrīnukaṇṇama ॥ 19 Pr
siṃhāḥ ॥ Pr siṃhābhi^o ॥ 22 ΨPPrM bālaś ॥

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1 M ^obale ॥ bh prakarttavyam ॥ In Pi Lāhīcīt corr. by cop from
karyacit ॥ 3 N ins a second enām before pathyaṇ ॥ bh amyaṇ, N abhyam,
AΨPPr anyam for anyat, Bh with us ॥ 5 Pi om. uham ॥ 7 N karsturgam
for kṛtyam sydt ॥ 9 P tasmāt samāyam ॥ N trīye [c del. by cop.] pñtio ॥
11 Pr sūrvuh ॥ ΨPPr ekāhārīrā, M ekāhārīrā, see above, p 31 ॥ 13
In bh samāyātā has been corrected by the copyist himself from samāgāma ॥
15 N ^okulaśānti us ॥ M tat tat tu na gamtangam ॥ PN om. tat ॥ 16 N
dhāvitāḥ ॥ N jyestebāmūlurabhagnān ॥ 19 ΨP jāde ॥ N bhaṇgut-
uḍpnyāt ॥ 20 ΨPPrM om. tutkā ca ॥ 22 Pr sūvān ॥ 23 N jyesu-
prācchaceṣṭilem ॥ 24 N ūcuḥ ॥

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2 ΨP tāmrolocanas ॥ 3 Pr siṃhā ekāntे ॥ N puruṣam ॥ ΨP pra-
yodhito, in Ψ corr. with two very small strokes to our reading ॥ 4 N
menam for maīvaṇ ॥ 5 N māṇvānena for sāñhavacanena ॥ N prabhūtatavara-
kopā [pā deleted by cop] stāvītas ॥ 6 N rūlyābhyaṣakalāśena ॥ 7 N
yenaītā ॥ N upaharasyatū mayā ērasyam etau ryūpādātmyau ॥ 8 Pr om
tasya ॥ N icchānti ॥ 9 Pr sūrobhī kr^o ॥ Pi daśānayo ॥ N putrukah ॥
10 Pr kule smīn, ΨPM kule tūsmīn ॥ N (not bh, which writes exactly
as our text), ΨPPrM samutpanno for tām u^o ॥ ΨPPrM gago yātu ॥ 11
N tataḥ for tat ॥ M adds parayā after ḫrpāparayā ॥ 12 N dhatau for

etav II N satyavtaru II M om. matyatra II Pr śiśu tvāṇi II 13 N nānaruṣayā for tōval dratatarayā II N srujātānā II 14 N uhati II 15 PM (not ΦPr') bhītamanāḥ II N śanāḥ, [misreading of 2] for śa° śa° II 18 N gosutarom for dīvataram II 20 After ādi, ΦPPM insert ṣṭ kathā u᷍ II 21 N svayorthe II M anu, om. ghoṭvā II M ins. nū before na hi II 23 bhN svahule II 24 Pr sa mō tya° II M na for nāvō II 25 For katham etat, M kutha tuhō hi metud II

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2 In Ψ, the words *tasya* etc to bālmanah, l. 4 incl. written in marg. by cop. II 3 Pr sōpē II bhM kūtuybena II Pr kālāmānu for kā° a°, M ha for kālānum II 5 bhΦPM sūkṛtūṣṭayā; NBhPr with us, A has a gap here II 6 N mohāgrīmodhye II 7 M mā for mām II M bādhyate II N kāy for kāpī II 8 M ins. subitā after grhītu II 9 N ākāśurōcāra II 10 In Ψ, tuhō hi written in marg. by cop. II 11 Before tac, ΦP wrongly insert atha tau jalāñ pūtiō, repeating these words afterwards in their right place. In Ψ three almost imperceptible dots, one over a at the beginning, two over tuā at the end of the interpolation. Under the beginning and the end of the interpolation, nearly as imperceptible horizontal strokes II 12 M varthāp for dattum II bhN ΦPPM tārātsamāni, A with us. In Bh all the text is missing from tākhā hi, l. 10, to tuvā, p. 260. l. 2, both exclusive II 13 After brāhmaṇi, Φ tut śrutvā vīśmaṇna śuciḥkāya tūrbhīr vōcūbhīḥ srujīvita, ta being unfinished These words deleted again by two distinct horizontal strokes, one under the beginning, one under the end of this interpolation II N om. ca sū, M om sā II N jalāñ tau II 14 N cā nākṣiytvā II 15 ΦP pupparātikām II N brāhmaṇo twice II 17 ΦP pupparātikākīyām II 18 N puṇḍgur, M parumgur II M khetayāmāto, N kheyamāno II 19 bhN °nābhīhi-tugā II 20 Pr ya for yadi II N tut sama sakto II M sathāya for sakkā II Pr paṇḍgur 'abīvīra tūpā II 21 Pr om. sābravīt II 23 N sunōnūptarāṇi II N sōbravīt II

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4 Pr sōbravīt II ΦP bādātāsyūpī II 6 Between yādā and grāmāntaram, N inserts the text from rīmāṇi malayaśāḥ (!), p. 246, l. 17, to bhāyā (incl.), p. 247, l. 1 II 7 M vacano sahāyo II 9 Pr sō'bravīt II N pañā for petā° II 10 M om. tena II 11 Query: °vīśānto? This is Pr's reading. But all our other MSS. °vīśāntau II 13 Pr nare II bhN ΦPPM sukla°, corrected by glossator of bh to our reading, M muñla°; A with us; Pr °cauryātra° II 15 M t for yātū II 17 Pr sō'bravīt II 18 N mama for mamaśā II N rādhībhaktiō II Pr mahyā for mayō II 20 Pr bhātiā II 24 Pr rājāno II Pr om. rājan and the following words to rājābravīt (excl. p. 246, 3) II N noyāp for ayāp [read sāyāp] II

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1 bhNP (!) *rājapu* || A *satkāp* || **3** ΨPPrM insert a second *yat* before *kāpīcīd* || A *satkāp* || M *kāpīcī vā(oī ca)hūlam* || **5** N *māha* || bh *triśa-*
dīha, corrected by the glossator to *trāśīdīkāp*, which is the reading of N ||
ΨPPr *ca* for *tava* || **10** After *ādi*, ΨPPrM ins *kathā* || 6 || **11** P ins.
ucya, ΨPrM *ucyate* before *upākhyānākāp* || **12** N transp. *dadyān* (writing
dadyāt) and *kuryāt* (writing *kuryām*) || **14** ΨPPrM *makara āha*, N *mahara*
prāha || **16** N *naremdra*°, om. 'neka' || N has part of the following text
twice, once in a wrong place (see above remark on p. 245, l. 6), and again
in the right place || **18** N in the first place *pithuyām* || M °*tatvasa-*
cīvī || **19** N ins. *na* before *jāyu* in the first place || **20** M *prasādati* ||
21 N *tusyati*, in the second place corr. by cop. || N in the first place
radatu for *rada* || M *nīrtam* for *nīritam* || **22** M *marudayitvā* || **23**
N in the second place *prasātūbhūbhāvāmī* ||

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1 After *bhāryā* N continues in the first place with *grāmāṇḍitarām*, &c.,
p. 245, l. 6 || M om. *na* before *tusyati* || **3** Pi *sō 'brau* || Gloss in bh
on *khatinām thodānuvahadu* || **4** N *tām* for *trām* || M *dhārītu* here, om.
s tu yady uśnavad || **6** bhNΨP *rājñā*, APr with us || **7** bhNP *varavac* ||
N *api parvati* || **8** ΨPPrM *na kāp kuryān na kāp dadyāt ibi* || **7** *kathā* n || **9**
P *strīasyāk*, bh *strīasāk*, corr. by corr. to *strevasāk*, which is the reading
of N || Ψ *tanidhīhetra*, with a very small 1 over *dbhe* and an equally small 2
followed by a little vertical stroke over *ni*. This vertical stroke and the
following 1 look almost exactly like an *i*, added over the line. Hence
P *tudhīhītena*, M *tūtētena* || **10** N *savīgloṣenāvī*, ΨPPrM *vīgloṣenāvī*,
om. *sva* || **12** N *bādhyamte* || **13** ΨPPrM om. *kathā ca* || N ΨPPrM
rakṣamāno; bhA with us || **18** bh *garḍabhaiko*, N *gadāyibhēko*, corr. to
garḍabhalo, ΨP *garḍabhaiko*, APr *garḍabha rho* || M *prāvībhārata* || **21**
ΨPPr *rāśabham pratichādyā*, M *rāśabha pra*° || N *yarīkṣesuṣījāmī*, M *yavakse-*
trapālā, om. *treṣūṣījāmī te ca kṣe* || **22** Pr *kathā 'mustile* || Pr *kuromi* ||

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5 N *pratīcchinna* || ΨPPrM *prahāśamūhav* || **7** ΨPPrM *rakṣa-*
māno || After *iii*, ΨPPrM ins. *kathā* || 8 || **8** bh *bhāryā 'nāśane* u°, N
bhāryā 'nāśa u°, ΨPPrM *bhāryā 'nāśanena* u°, A *bhāryā 'nāśane* u° || **9** N om.
me || **10** ΨP *cāpriyu*°, M *vā priyu*° || **11** M *nrhām* || **12** Ψ *raiśīd-*
narām pra°, P *voścānām pra*° || **14** bhNAΨPPrM *āśid*, but 'd *yat* is
evidently a misreading of 'r *yyut*, Simpl. H *eridh*, I *erisiph*, but h *ava*
āśit || M *strīasāk* || *ca* added over the line by cop. of Ψ || Pr *mū*, om. *gha* ||

- 16** Pr *kulahapriyah*, corr. by cop. to *kalahāḥ priyah* || **19** N om. *ya* ||
20 M om. *yac jihāyājñi* || M *d* for *taid* || **22** bh *daurātṣyeneha*, Pr *daurāt-*
meneha, ΨNP *darrāsyeneha*, in Ψ *ha* corr. by cop. from *hi*; M *darrātmamehi*,
A and Simpl. HI with us. Simpl. h *daurātṣyeneha* || **23** Pr *iyam*,
ΨPM *uo* for *opi* || **24** bhN *ūksāyā* || **25** N *nīrasāyām rasve henasāra*
bālo bā, M *nīrasāyā rosam bālikāyā* *ri* || N *bālikāyā rihalpet* || **26** N
makaram || Pr *astetat* || N *māmānarthaṁ me dravaya sanyūtam*, M *māmā-*
nartha || **27** M *'paramitrena* || M *athavā pahatānām*, &c., l. 28 || **29** N
udrśyup || M *na vū* for *tara* || **30** M *varṭtā* for *bhartā* || Pr om. *ca*, Ψ
bhartātā, om. *cu* || bhN Pr *tr*, Ψ *cu*, PM *ca* for *na*, A with us || N *paśyati* ||
31 N *vānarah prāha* || *sōravit* supplied by cop. of Ψ in marg ||

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- 2** N ΨPPr *prativasati*, corr. by cop. of Ψ to our reading || P *hālikālāryā*,
lā being a misreading of Ψ's *bhā*, which looks somewhat similar to *lā*, as the
left-hand *bha*-pot-hook has not been filled in with ink. Cp. vol xi, Table I,
no. 4, 5 c || N om. all between *cittā* and *puhārakena*, l. 5 || ΨP *nna* || **3**
Pr *grha* || **6** ΨP *tiarddursunena* || bhN *°daksināy* || **7** Pr *dy* for
yady || **9** M ins. *ta* before *tat* || N om. *ādāya* || **12** M *jñātvā* for
gatvā || **13** Pr *siagrha*, N *sāṅghāṇ* for *siagṛham* || **14** N *saravittam* ||
M *ttam* for *vittam* || **15** Pr *daksind* || **16** ΨP *saprāmoda*, PrM *saprā-*
modas || M om. *yojana* || **17** After *yatite*, P ins. *te* || N om. *dhūrtā*,
writing *śūrtayām āsa* || **18** N *prstāratah* || **19** Pr om. *asyā vittam* ||
21 Ψ *breye* for *priye* || Pr *madānadi* || **22** N *pare* ||

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- 1** Pr om. all between *ādāya* and *yena*, l. 2 || **2** M *°nācchādaravastram* ||
N *janamadhye* || **4** Pr *°visaya* || **5** Pr *°huste yu* || **6** N *upavisya* ||
N *hācū* || N *śṛngālikā* || **7** M *tatra jāgāma*, then (repeating the sentence)
tatrājagāma || N om. *ca* after *ogatyu* || N *paśya* || **9** N om. *matsyam*;
ΨPPr *matsyajñudam*, M *matsyapīḍa* for *matsyam* || bhN *aiāptare* || **13**
Pr *abhitātāy* || **14** N *grghreṇāpākrtam* || **15** bhN ΨPM *tu* for *nu*, Pr
tu or *nu*, A *kiṇīmu* || **16** M om. *tac chrutā śṛgāli* || bhN *°bhrostāpi* for
°paribhrostāpi, A with ΨPM || **17** Ψ *sopahāsam u āha* || **19** ΨP *naśtā*
for *na bhartā* || After *nagnike*, ΨPPrM ins. *kathā 9* || **20** N *anye*, Pr
punaratnena for *punar anyera* || ΨPr *calacarena*; in Ψ the first *ca* covered
with gamboge, and an imperceptible mark referring to the upper margin,
where a rather illegible *ja* has been supplied P ins. *ca* after *anyena* || Pr
nivesitaŋ || **21** N *tatah śrutiā* || N *atiduhkhitomanas* || **22** Pr

nīśīrayatūm II bhN *dūrakāntakāthām*, PrM only *dāruhāntu*, ΨP *dārahāntu*, A with us Simpl. MSS H1 *aho paśya me vidihi vighātām* (I "dyā" for "ghātā"). This passage is missing in h II 23 M om. *cāmitra* II 24 N *prāptam* II bh *utyāpi*, N *anyāpi* II

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3 N om. *iti* II bhN transpose: *kāromi kum* II Pi *ha* for *saha* II Pr has the sentence *kum vā*, &c twice II 4 After *uktām ca* Pr ins. *yatah* II 5 Pr *drṣṭvā* for *prstvā* (but *yah*) II Pr *prastaryān*, N *prṣṭāvān* for *prastaryān* II 6 bhN *sa* for *na* II ΨPPr *vighnam* II 7 M *vitye* for *vicintya* II N *ham apī* for *hapīm* II 12 M *yātrāye*, om. *tātrāye* II 13 P (not Ψ) *sugṛhi* II ΨPPr *nugṛhi* II M *sugṛhikrtā*, om. *nugṛhi* II 16 Pr *kāstīrṇī rūpye* II N *prati-*
rasati smā II 17 M *a* for *atha* II PrM "kāmka" II 18 N *vrksam* for *vrksamūlam* II 20 bhNΨPPrM *caṭuhuyā*, A with us. Of the Hamb. MSS. H has *caṭukdāvā*, I *caṭulobīḍā* II 21 N *dīkyate* II 23 N *acūptayat* II
M *ato* for *aho* II N *ātmasampuṣṭo* II 24 Pr *esū*, om. *pū* II bhNΨPPrM and Hamb. MSS. "caṭuhā"; A *kṣudracamīḍadūlā ātmānam* II 26 M *tittibhya* II bhNΨPPr *bhaṅgabhyām* II, M *bhaṅg* *dva*, Simpl. H1 *bhaṅgabhyād bhavah*, Simpl. h *bhaṅgabhyām* *bhurah*, A with us II

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1 M *cūḍya*, om. *vi* II 2 Pr *śūherimukhi*, ΨPM *śūrimukhi* II bhN *dūr-*
cārī II M *rāṇḍitamānī*, om. *nde pa* II 3 M *tāsnī* II N *bhātōñ* for *bhava* II In the Hamb. MSS., this line runs thus: *asamavtho grhaṇī* [H *grahaṇī*] *karītum*
sumartha grhalbhānyane. This is also the reading of A, which has only *grhāṇambhe* for *gr̄ karītum* II 4 bhN *sā* twice II N om. *punar* II N *āśraya-*
kurno II 5 Pi *vrksyam* II 7 Pr *dūlaryam*, M *vīta* for *dūlaryu* II After
iti, Pr *kathā* II 18; II ΨP *kathā* 15 II 15 in Ψ corr. to 10 by two little
strokes, but the correction is not clear and is liable to be mistaken for
a 10 corr. to 15; M *kathā* : 10: II 8 Pr *pūrvam* for *pūriṣneham* II 9 M
sasamudre II 11 Pr *śru* for *chīntrā* II bh *āha* II 16 Pr *upakāresu* II
ΨPPr *sādhū* II Ψ *te* for *sādhutie*, but *sādhū* supplied by cop. in margin II
17 Pr *icaye* II 21 M *navum* for *nicum* II M *sāṇāśūktipādākramī* II 22
N *prāha* II 25 N *sāmūditāḥ* II 26 Pr *bhetu* *śaknobe* II 27 M om.
parīkraman kaścit II

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2 Ψ *samyojitakurakamalāḥ* supplied in marg. by cop II 3 Pr *lāgudi*,
om. the following aksaras to *kudūci* (excl.), I. 5 II P *trālārghe* II 6 Pr
"krītām" II 8 AΨPPrM *drṣṭvā 'sau* II 9 M *vītayat* for *vīcintayat* II 10
N *enam epavāhāyizyāmī* II 12 N *māyanna* for *nu yabru* II ΨPM *ea* for *vu* II

13 NPr so for 'so' || **14** N *adhyete* || **15** bhAΨPPr *aṭasthenā*^o (Pr °*virudhyena*), N *atasthenā*^o || **16** Pr *samprūptu* || **17** bh *tadubhūmūlho* *mugati*ā, mu being struck out by copyist || M *ma* for *māmo* || **19** M *era* for *ea* || **20** ΨPPrM ins. *ca* after *terā* || M om. *kūṇḍi* *tha* || **22** bh NΨPPrM *sūnye*, A *sūnye* || **23** NΨPPrM *kupito* || **24** Ψ *samprastas tam*, but over the first *sta* a small horizontal line, which may be taken for a mark of deletion, hence P *samprastas tam* for *samprastas tam* ||

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1 Pr *prāṇadakṣanām* || **2** M *nākhyeyāty aram* || **4** N *prāha* for *prāpa* || **5** P *gajacarmmābhedum* || **7** M *kathām babbhūṣita*, om. *ca* || **9** Pr *sa mayābhāgyato 'tithim*, the words *sa mayā*^o (or *sa mayā*^o) form the 2nd or 4th pāda of a śloka. A *sa mayā*^o, Hamb. MSS *oparum babbhūṣitas* (H °*tuhs*) *tvam sa mayātō* (I *sa mayātō*) *bhyāgatotithih* || **10** bh *taddāristo*, N *tadāriste*, M *tadodīsto* || **12** bhN *trytih* || Ψ a deleted *ga* before *hṛītā* || Pr *kṛtrūdbhūtaṃ vrajah* || ΨP *vrajah* || **13** Pr *dy* for *yady* || **14** N *paśyet* || **16** bhΨPPrM *bho 'dhira*, N *bho dhīra*, A with us || Pr *'payāṣyāmi*, N *yāsyāmi* || **17** Pr *tosyāgamana* || **20** ΨPPrM *nastā*, M *nastā* || **22** N *śrṅgūlah* || **23** P *jātāparākramām* || ΨPPrM *ityādī*, om. *ślokām* || Pr *pathat*, N *apathat* ||

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1 N *tadābhi*^o || Pr *svadāṃśfrābhiḥ ta* ॥^o || **2** Pr *bubhujam* || **3** P *sa jātiyam* || **4** After *avāpyasi* ΨPPrM ins. *kathā* ॥^o || **6** Pr *cālpam* for *cāpalyam* || Pr *jñātino* || **7** ΨPPrM *cōtīt* for *ca* || Pr *yutah* || **8** ΨPPrM *subhaksāṇi* || **9** M *videśa* || Pr *sa jāyāt yad vi uddhyati*, Ψ *viruddhyati*, corr by cop. to *viruddheti*, P, misunderstanding this correction, as the e-stroke looks like a virāma belonging to the preceding line: *viruddhati* || **10** N *makaro prāha* || Pr *vānara āhū* || **13** NM *cirahālam du*^o || ΨPrM *annābhārūt*, P *annābhārān*, om. *eu* || Pr *nikulāṇtām* || **15** N *etyā*^o for *anya*^o || ΨPPrM *hāzyacū* || **16** M *pra* for *prāṇyā* || **17** Pi *tadgrhā-rrnūhkrāmann*, om. *bahi* || **18** N *uṣate* for *vidāryate* || **19** Ψ *rimtitāp*, PPrM *emtitāp* || **22** Pr *rūyāta* || **23** Pr om. *ka* *śākārah* || **24** *deśasya tu* all our MSS. incl. A Simpl. H- and σ- class: *deśasya riṣaye* || ΨPPrM *subhaksāṇi* || **25** After *ādi*, ΨPPrM ins. *kathā* ॥^o ||

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2 M *svagr̥havīṣṭena ātmatāyinā* || **3** Pr *labdhā* || **6** M *upanutatrnam* || **7** M *caturthatraṇam* || ΨPPrM *tasyāyam* || Ψ *ādyāślokā*, but a small visarga put over *dya* by cop.; PrM *ādyah ślokāḥ* || **8** P *nu* for *tu* || N om. *yo* || **9** N *so* twice || Pr *vāṇyayato* || bhP om. 4 after the stanza. In its place

they have a flourish. A ॥ 4 ॥ 154 ॥ After 4, Ψ has the same flourish as bhP || bhN add *du* (N adds *pāpēkhyōnake*) *caturthañcākhyānakam samāptam*; bh adds two flourishes, bhN add the figure 4, bh between double dandas, N between dandas ॥

BOOK V.

Page 257.

1 N om. the Jain diagram at the beginning of the text ॥ **2** Ψ *h* over the line between *ādya* and *slokāḥ*, apparently by cop. ॥ **4** As to the readings, cp. 259, 21 ॥ **5** Ψ PPr *rājñāḥ putrāḥ*, M *rājñāḥ putrī* ॥ **6** N om. *nāma* ॥ **7** M *prati sma*, om. **rasatī* ॥ **mokṣī* all our MSS except A, A and Hamb. MSS. **mokṣakarmāṇī* (l. corrupted *tatidībhadrhamacukāmakarmāṇī*) Read with A and Hamb. MSS. ॥ After *samjātāḥ*, M ins. *tutāś ca rūpāyātāḥ*, continuing with the correct reading *tutāś ca vibharaksayād*, &c. ॥ **9** Pr *durlā* ॥ **11** N *vittahinasya*, M *vihiṇasya* for *vittanhinasya* ॥ **13** M om *yālā* ॥ **15** bh *Lntumba*°, M *lntum* for *ttam*?*Jba*° ॥ N jumps from the first *sulatām* to the second *sulatām* (l. 17), om. one of them and all between them ॥ **17** P *bharanatas* twice ॥ M **nustrāṇḍhanucitulyā* ॥ **18** N *bha* for *na* ॥ N *lāghave* ॥ M *aro* for *puro* ॥ **22** Pr *nicimtuyat* ॥ Pr *ujjāer* ॥ **23** Pr *māciyām* ॥ **24** M *paranidhīḥ* ॥ Pr **rūpā*° ॥

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1 P *tāvad* for *tava* ॥ Ψ PPr M *samecyāmī* ॥ Ψ PPr M transp. *hantavyo* *la*° ॥ **2** Ψ P *'ksamayo* for *'ksayo*, but in Ψ *ma* del. by cop., M *kamayo* for *kana*° *'ksa*° Cp. M's reading, l. 4 ॥ **3** N Pr *sāybuldhah* ॥ N *satram* for *sa tam* ॥ **4** N om *ra* ॥ M *nānāmī* *msthāmī* *ksayo* [cp. l. 2] *na* *bhāryam* ॥ **6** N *sakoścna* ॥ **7** Ψ PPr *kāmārthenūttha* ॥ N *ttena* for *mallenā* ॥ M *phalā* *jjhuta* ॥ **8** M *bhaktārgyāyāḥ* for *tadbhā*° ॥ **10** N **doytēna* ॥ Ψ PPr M ins. *ca* after *'pi* ॥ **12** M *ta* for *tam* ॥ **14** Pr *kāmcunamayā* ॥ **15** Pi *prabhān* *a*° ॥ **16** Pr *dina* ॥ N *iyutikrāma* ॥ **18** Pr om. *dattvā*; bh *kṛtvā*, but corrected to *dattivā* by the copyist ॥ M om *jā*° *a*° *ga*° ॥ N *avaniq* ॥ **21** N (not bh!) Ψ PPr **noparāyitam*, M *māse* **noparāvī*[or *ci*] *tam*. It does not seem, that the stroke, which distinguishes *pa* from *sa*, has been added in bh by the corrector, since the ink used by the latter is not so dark as that used by the copyist ॥ **23** M om *Karan* ॥ **24** Pr *ksititākhitajānūvarano*, bhN *ksititākhitā*°, om. *tala* (N **nīhata*[cor. by cop. to **ta*°]*jānūcarano*) ॥ **25** N **wgrahatalabha*° for **bhigrahatalabha*° ॥ **26** Ψ jumps from the first *bhagavan* to the second *bhagavan* (l. 30), om. one of

them and all between them, but the copyist adds the missing text in the inferior margin || N *uvaha, ona*° || 30 N *bhagavān na iedmi* || M *bharata*, corr. to *'taḥ*, whereas the copyist of Ψ adds the visarga directly over *'ta*; hence P *bharatam* || 31 bhN *pragunīkṛtyānī* || 32 M *pu° ca lekhunām ca*
ri° || N *prattam* || P *oṣṭi*, M *āgaste* for *āste* ||

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2 N *bha* for *'pi* || N *kromenāra* || N *lobhāna* || 6 Pr *trsnāyāḥ*, ΦP *trsnāyā*,
M *trsnāyā pat̄apā kofukam* || 7 Pr om *'pi* before *grha*° || Pr *pravneśya* ||
P om *'pi tā* after *te* || 8 N *vāgostāḥ* || bhAΦPPr *yatkhurtum*, N *pāriam*
karitum, M *pūrkkartum* || 9 M *purakotahātāpālopurasusair* || ΦPPr M *naga-*
rasya madhye || 10 N om *gamyatām* || M om *sarve yā* || 11 bhN
ksipanakā || Pr *dṛstāś* for *prstāś* || 12 M om. *bhōḥ* || bhN om. *nāpito*;
Hamb MSS. with ΨPM || N *dṛdhabamḍhanābaddhodhataśai* *ksipanakāḥ* ||
13 bh *'ksipanokaiḥ*, corr to our reading by corr. || N *bhitāḥ* for *ntah* ||
N om. *kāraṇīkāḥ* || 14 Pr *itad* for the first *etad* || 16 M *māniya*, om.
'bhādiākāraṇā° || M *māṇī* for *ca* || M here *māñibhadrūḥ* || 17 bhN *ksipa-*
nako || ΦPPr *sarakṣapanarīttāptāḥ* || 18 N jumps from the first
abhihitām to the second *abhihitāṇi* (l 20); om. one of them and all between
them || 19 M *dūtātmā* || 20 Pr *r* for *tovī* || 21 M om. *kuśīrtāṣ*;
bhN *kuśītām* for *kuśītām*. For the readings, cp. 257, 4 || 22 P om.
na || After *kṛtaṇ*, ΦPPr ins *kathā* 1 || n ||, M *kathā* 1 || 26 Pr
mādrībhadrāḥ || 29 N om. *ca* || P *stvṣur* ||

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2 Here Bh begins again with *tisrāṇ* for *tītvāt* || N *dusṭātmā jātiūvāt* ||
Bh *svosya* || 3 Bh *nakulasya na* || bhN *uśvasati* || 4 N *kupito*, M
kuśuse, Bh *aputro* || 6 Pr *sīṣyām* || Bh *dolanasthitām* for *sāyyā° su°* ||
Bh *kumbham adōya jolārthīnī pa°* || 7 M *utauca* for *uāca* || 8 N *gata* ||
9 ΦPPrM *śūnyām muktā* for *śūnyikṛtya* || Bh *'pi si ayam śūnīm* (čā corr. from
śra, or vice versa) *kṛtya grham* *ku°* || 11 Bh om. *tasya* || 12 Bh
vālanakasya; M om. *bālakasya* || Bh *agamat* || 13 Bh *bhrātrivedhaśāṅkito*
'pti° || 14 Bh *kṛtvā* for *uḍhāya* || Bh *dūre* for *dūrataś* || Pr *cakṣepa* ||
15 Pr Bh *'mudito* for *'pramudito* || N *iyāpāra*°, Bh *siapāra*° || 16 Bh ins.
tam after *mātāpi*, omitting *tam* before *śgacchantam* || Pr *rūdhirāklinna*° || Pr
ap°, Bh *sa°* for *ati°* || 18 Bh *nīśāṅktacittā* || M *kopidevīmr̄ṣya* || In bh
gloss on *avimr̄ṣya arīcāyya* || Bh *jalapūrṇnām kumbhaṇi* *nīcikṣepa* || 19 Bh
kumbhārapāta° || MBh om. *tāp* || 20 Bh *yārad grhamadhyām pravīśatu*||
21 MSS. *sā upa°* || M *sā upakānakah pu°* || 22 Bh *'putrasyāvīmṛṣyakṛta*°

M om. °*krta* || Bh °*sukha* *dukkhitahridayā* ā° || Bh °*vaksasthalatādanam* ||
23 Bh *aptare* for *arūsare* || **24** bhAΨPPrM Bh °*nirvākah*; N °*nirvā-*
pakah for °*nirvākukh* (Hamb. MSS. nī *vāpakah*) || Bh transp. *paśyutihācat* ||

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2 Pr *vacanas*, Bh *racanāp* || **3** Bh °*mṛtyuphalap* || Bh *bhavaty erati* ° ||
 ΨPPr *atilobhōmānāp* (Pr °*mā*° for °*mā*°) *lobhāpdhōnāy* || **4** After °*lobhā-*
dhānāp, Bh ms. *dvitiyā kathā* || ΨPrM *yatah* for *yathā* || **6** Bh *atilobhā-*
ribhūtasya || **9** ΨPPrM ins. *hi* after *iha* || M *paray* for *paraśparay* ||
10 Bh *cakruh* || **11** N *dardulratābhārah* || M adds *yatāk* after *uktai* ca ||
12 Pr *sukhodharū* || **14** Pi *bhujati* || Bh *mītiāny opū* || **15** Bh °*vrha-*
mān || P *nariñvarēn* for *marān* || **18** M *cāgn* for *rāgnī* || **20** M *koliñ*
 for *kalākālāpāyī* || **21** Pr *prāpnottya amarklyo*; Bh *prāpnoti mṛtyo* (Bh con-
 tinuing 'trū') || **22** N om. *maranam* ||

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1 Bh *kaum* (om. *na*) || bhNPr *dāridra'* || **2** N *zore* for *seve* || Bh
tvaditham || **3** N *yady* for *utu* || Bh *ghernarujitena* || **4** Pi *dāridram* ||
 Pr *gāñātavva*; Bh *jñātū* sa || M *sthikam* || **5** bh *urupatkāpithojane*, corr.
 to our reading by cor. ; N *uravathā javē* || Pr *gāñātavayā* || **7** M *prasā-*
dayet || **8** Pr *sarrāthak* for *sa cārthak* || Bh *upāyak* *syet* || **9** Bh
 transp.: *kṛṣṇ*° *nrpa*° || N *urpasenaseraya* || ΨPPrM *urpasemīyāp* || ΨPPr
kṛṣṇarmmaṇāp || M *vidyārbhājanca* || **10** Bh om. *madhye* || **13** Pr
grru° for *guru*° || Bh °*tryātivīra*, then blank for one akṣara and a not
 finished *sa* (for *mā*) || **14** N *usulay* || P *paśupū*° || **15** Bh *sułabham*
 for *ca* *subham* || **16** N *saptaridhā* || Bh *blānu* for *syāt* || **17** N °*māna* ||
 Pr *nijeksa*° for *nihsepa*° || **18** PrBh °*bhāṣpū*° || **20** M *pūrnā*, om.
pūrṇe || M om. all between °*rācūnam* and *scabbā*° next line || **21** Bh
 °*siddham* for °*rūpam* || N *kīṭānāp* || **23** N *stanti* || **24** Bh *pryatām*,
 ΨPPr *mīyate*, M *mreyate*; Pr adds *ta* || M 4th pāda: *tulāsyāṇupayā*° || Pr
tutyo° ||

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1 NBh *tathā ca* || **2** bhN °*nyuklāh* || **4** N *aparay* *ca* || Bh puts
aparam (Bh °*ram*) and the following stanza after the prose, l. 7 || **5** Pr
gāñgāpdhikā || Bh *gāñgādhika* || Bh °*nādibhīh* || **6** M *grhyati* || N *yalāi-*
kena || **7** NM *desāptaram bhā*° || ΨPPrM ins. *ca* after °*nayanāp* || Bh
desāpturabhāṇūtāyanām *orikaratām* *ava* || *aparay*, &c., stanza 24. Then,
tathā ca and stanza 25 || **9** N *nubhāṇḍi*, M *nibudhēh* || M *mahāgajā*, ΨPPr
mahāgajāh || **10** M only *krayakovulā*, corr. by later hand to °*dāk* || **11**

Bh *udgatā* || N *lohi*, ΨPPrM *lohi* || M *dūvadeśāp* *gatā* || 12 Bh om.
kṛṣṇ ca || 14 Bh *prabhītah* || M *kāt* for *kāhāk* || N *mrtāh* || 15 Bh
 om the first ca || 16 M *yya*, om. *paritya* || 17 N om. this and the
 following line || M *pūṇusor* *raṭhi* || 19 Pi *oristā* || 20 bhN *cittā*
 for *vittā* || M *anyone* || 21 Bh *prāpah* || M om ca after *prāptah* || M
suptājale || 22 Bh *śīmukhākāiṁ bhagavantay* *prā* || 23 Bh *bhrivāram-*
danāmū || M *mayogūdhoh* for *nāma yogendrah* || 24 Bh *tēna* for *tenānā* ||
 N *muthāyunam*, M *paṭhāgatunam* || Bh *galāh* ||

Page 264.

1 Bh om. *te* || Bh a deleted *na* for *vā* || 2 N *na* *taṃmair* for *tatus*
tār || M *vayamp* *suddhayāvīkhanānra* *yāyamo* *tra* *dkhānātṛpti* *nyutya* *vā* *bhuri-*
gyabhi || Bh *ek'*^a for *suddha*° || 3 Bh om. *iti* || 4 Bh ins. *yataḥ*
 after *ca* || 5 Pr *nasasah* || P *pāluto* || Pr *jalam* *iti*, N *yajāni* for *jalam*
eti || 6 P *acīryta* || ΨP *dalvarūn* for *balvarūn* || bhNPM *na tu*. Ψ dis-
 tinctly *nanu*; BhHI *api* for *nanu* (in spite of 'pi' at the end of the pāda) || N
“kāroti” || 7 N *tathā* *ca* || 8 Bh *ca* for *hi* || P om. *puruṣya* || 9 BhHI
api for *iti* || Pr *sosyadūdrstākhyuh* || 11 Bh *adatiāt* || M *klesusyāṅga* *datvā*
erkhāni *neha* *ta*° || 12 bhNΨPPrM *mathanāy* *scair*, ABh with us || Pr
bhūbhīr || 13 Bh transp. *kuśind* *usmākam* || Bh *drai* *yārjanopōyo* || M
vivarapradeśah || 14 ΨP *“nāmṣor* *ti”*, N *mohūmāsariikrayam* || BhHI
“prabhṛtinām for *“ti”* *vā* (HI with the blunder *“ikrayi”*, and H *“pōm”* for *“mōm”*) ||
 15 bh *rōddhuta*°, ΨPPr *cātyudbhutu*°, M *cātyudhuta*°, A *cātuyuñbhutu*°; Hamb.
 MSS. with us || N *śrāvate* || Pr *uṇūv*°, P *uṭisā*° || ΨPPrM Bh om. *yataḥ*
 after *ca* || 16 ΨP *mahotān* || 17 Bh *kru* *vā* for *gte* || N *yak* for *anyuk* ||
 N *kopī* *tor* *ko* || M *pūbhurti* || 18 Bh *śīsyugogyatām* || ΨPPrM *suddhi-*
vartti° (but the reading of bhN is confirmed by Hamb. MSS. and all our
 MSS. below, p. 266, l. 7, and p. 266, l. 11), M *“ratnūṣṭam”* || 19 N *pratyeka-*
pratyeku *paryayim* *āsa* || Bh *“digribhāge*, M *“calettaradihāngibhāge”* || 20 M
ndīsamplidhūm for *heud*° || Bh *niscitam* for *asamdigdham* || 21 Bh om. *tatas* ||
 bhN *agnenatasya* || M *pitā*, Bh *papāta* || 22 M ins. *na* before *khanati* ||
 Pr *tābhromayi* || 23 N *ucchatām* || Bh *yutheśam* || Bh *unge*, om. *atha* ||
 24 M om. *bho*, Bh *aho* for *bho* || Bh om. *yat* || Bh *prabhūsam* || Bh ins.
trādyam before *dāridryam* || BhHI om. *na* ||

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1 Bh om. *iti* || Bh *su āka* || 2 Bh *ramto* (*bha* add. over the line, app.
 by cop.) *‘grato nāham* *āyacchāmī* || 3 ΨBh *tāpnīram*, P *tāmīram* || N
prathamemo *nūrtiāh* || 5 Bh *apalat* || Pr *tārati* || 6 Bh *rujota*° for
rāpya° || Bh *prakrāta* (?) for *praharṣataḥ* || Bh *yathātām* || 7 Bh *rauipyam* ||

Bh nāgrato ॥ ८ NΨPPtM (not bh) om. agre rāgymāyī bhūmih, Bh tha
 ran̄gymayī ca, om. bhūmih ॥ Bh agrato hōmamayī ॥ ९ ΨPPt bhārasyatī
 Bh om. na ॥ Bh tāra for tathā ॥ NBh dārṣṭā° for dārūryā° ॥ १० Bh
 na bhārasyatī M nāhagamachāna ॥ ११ M rūpam, Bh rūpyam ॥ १२
 NBh om. atha ॥ M om. all between upi and yāvati, l. 12 ॥ Bh nīpatitā ॥
 १३ Bh svarṇnamayī ॥ Bh kṛṣṇo ॥ १४ N gacchatāp for grhyatāp ॥ Bh
 svarṇnāp yathēcchāp; Ψ first yacchecchāp, writing afterwards dy on the first
 cch; M yudye for yathēcchāp ॥ १५ Bh su āha ॥ Bh mūrṣa ॥ १६ Bh
 prāthomāp for prāk ॥ Bh rāupyam ॥ Bh om. prāptam ॥ १७ M gacchāra ॥
 १८ Bh anena prabhūtendāp ॥ १९ bhN aham arasthitās, Bh atrahāp sthitā ॥
 M thāp, Bh bhāvaytāp for trāp ॥ २० M ekāyām for ekāhā ॥ २१ M om.
 all between bñbhā and mustā°, l. 22 ॥ २२ ΨPPrBh bhrumān aśho°; read
 with Ψ ॥ N bhrumācakrav, P pūrbhramān nekāp. Read puribhrumācca-
 krap ॥ २३ Bh eku paśyāt ॥ ΨPPtM uruṇ for avocat ॥ Bh ko for bhoḥ ॥

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१ Pr bñgarān ॥ Bh om. śīraṇ, Pr sāraṇ ॥ २ Bh kālāpi ॥ Bh yatuh
 pi pāsākulo smi, om. iti ॥ ३ ΨPPt eris for eca ॥ Bh evāmanumastakam
 ārurohu ॥ Pr samārṣaṇa ॥ ५ N māhā ॥ Bh mārāp yatāl ittham era
 śīraṇy ॥ ६ ΨPPt urutārisyntī ॥ Bh om. me ॥ bh derotā for uḍanā,
 with a virāma over de—see vol. xi, Table I, no. 5, 1a, hence N dūnatā ॥
 N orāha ॥ After āha, Ψ ins. māmāpūthāp, bracketed in a rather incon-
 spicuous manner ॥ ७ Bh ākupayisytū ॥ ८ Pe sumārūgati, Bh ārokṣyatī ॥
 M om. all between so 'bravī and sāmpratam, l. 9 ॥ N kṛyuktālaś ॥ ९ Bh
 cakrashāra āha ॥ Bh om. dhāraṇikale ॥ १० Bh cākūwana āha ॥ N vīnā-
 rucchārājāh, H1 vīnūcchārājāh, Bh vīnācchārājāh ॥ Bh puruṣa pāñu ॥ Bh
 yudū rāṇu rōjān bhāt ॥ tailāhāp irām irā dārīdīyopahato 'mūp siddhīh° ॥ ११ N
 dārīdropahata ॥ Pi era for īra ॥ Bh om. tvam irā ॥ Bh vīnāyātāh ॥ १२
 Bh mayā'p yanyāh for mayāyāh ॥ M dūstās ea for desṭah pr° ea ॥ १३ bhN
 tadēva for tūvēra ॥ Pr pīchyoṭa ॥ Bh om. era, writing pīchhato ॥ १४
 Bh ins. mustakum before ārurohu ॥ Bh no for nu ॥ N jumps from the first
 bhādra to the second bhādra (l. 15) om. one of them and all between them ॥
 १५ Bh om. tāhi ॥ १६ Bh n° bhāgām etat pīdārāśītāp ॥ १७ Bh ko 'pi
 for kāśid apī ॥ १८ Bh tādā for sa ॥ Bh °nārdyātāh ॥ Bh ins. eva after
 itthāp ॥ १९ Bh ins. singhāryā after māmā ॥ Bh and Hamb. MSS. močita-
 hāp bhārata cīād asmād anādhāt ॥ २० bhAΨPPt yasmas, N yasmas for
 puṣṭād, M yugman arāhāt ॥ Bh svayam for svasthānāp ॥ Bh yāsyāmītī aity u° ॥
 २२ In bh, the e-stroke before m of me looks like a danda, hence N ma
 for me ॥ २३ bhN °pāmktānā° ॥ Bh °pāmktāyanusūhānu ॥ Bh om. sa ॥
 M starṇṇasiddhāh, Bh suvurnnasiddhāh ॥ २४ Bh om. sa ॥

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1 Bh cakrena, om. tīkṣṇa ॥ Bh ins. sa after bhīmatā ॥ Bh sahacaranya, om. sa ॥ Pr nadāṇ for norāṇ; M om. ecosahacorūṇ norāṇ, Bh om. narūṇ ॥ Pr tutā samīḍu^o ॥ 2 Bh ins. saha before bhūtrā ॥ Bh sa īha for so 'brāt ॥ 3 Bh savaṇṇasiddha for sa ॥ Bh om. the first tat ॥ M vitayata for kīp̄ tat ॥ 4 bh sariacakra^o, N sariacakralharairtūṇtam, Ψ sariçap̄ camebut so 'bravit, del. and corr. by cop. to surrep̄e cakravartīntam tam akvthoyot ॥ Bh om. tam ॥ Bh sa for sau ॥ 5 Bh om. tam ॥ M om. prōha; Bh uvāva for prāha ॥ Bh ins. traṇ after bho ॥ 6 After kṛtarōn, ΨPPrM ins. kuthā ॥ 3 ॥ bhNPr atha for athorā ॥ 7 M om. hñilñir uttamā ॥ 8 N uṇasyante ॥ 11 ΨPPrM mātrīm, A with us and bhN; Bh mātrabhāvā; Hamb MSS. H mitrobhāusa māgatāk, I mitrobhāvum upagatik ॥ M upagatā ॥ 12 Bh pratīcasojeti ema ॥ Bh ins. ca after testiṇ ॥ Bh budiñrahitaś ca ॥ 13 Bh sūstravimukhā ॥ Bh porom for keralapi ॥ 14 N yaṇtritum ॥ Bh deśām for deśānturum ॥ 15 N bhēṣatīn, ΨPPrM nrpatīn ॥ N parasoya ॥ 16 Bh dyevitutrah ॥ 17 Ψ asmākaś, corr. by another hand to asmānehāk, which is the reading of P; M asakehā. Pr aemāśv ehāk for asmākam ehāś ॥ Bh om. ca ॥ 18 bh rājyam, N rājyu, Bh rāja for rājñāp̄, which is also the reading of A ॥ M keralam bṛddhyā ॥ 19 N turp̄ for nu ॥ 20 M buddhe ॥ Pr vulyākina tāvī ॥ 21 Pr ahme for aho ॥ Pr yudayate for yujyate ॥ 22 Pr eva ॥ Bh bālāhāt ॥ bhN piñtāh for kriñtāh ॥

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1 Pr bhāvo for mahānubhāvah ॥ Bh asmalupārṇyitarittasya ॥ M om. utthasya ॥ Pr samūbhāgū, Bh samṛgi ॥ 3 Pr atikramyadbhir ॥ Ψ sim, then the white rectangular in the middle of the page with the folio number 96, then a danda, used as a hyphen, then hā 'sthīni; P simhā 'sthīni, M simhōsthōni, all om. mrla; ho in M's reading is perhaps a misreading of Ψ, since danda + hā may easily be taken for ho ॥ Bh with us and bhN ॥ 5 Bh 'vidyāpratyayah ॥ Pr kīm tad for kīmciid ॥ 6 N jumps from the first 'ubdhāhitam to the second 'ubdhāhitam (l. 7), Pr from the first one to the third one (l. 8), om. one of them and all between them (N writing earkendbhūhitam) ॥ 8 M om. aham ॥ PrM saṃjivanam, Bh sajivam ॥ 9 ΨPPrM ekeno tato 'sthī^o ॥ 10 Pr yojayitum. ΨF yojayutī : M jojayitu ॥ M uktāp̄ ca ॥ Bh om. sa ॥ 15 ΨPPrM vr̄laam for saṃpatarum ॥ M tathānuṣṭitum ॥ 16 M kṛtāp̄; Bh om. kṛtuh ॥ PPrMBh and Hamb. MSS. om. te, in Ψ, te has been del again by copyist! ॥ 17 Bh om. simhe sthūnāntaragate ॥ 18 Bh aham for ato 'ham ॥ After vidyā, iti, ΨPPrM ins. kuthā ॥ 4 ॥, Bh tr̄tyā kuthā ॥ 20 In Bh. danaḥatā is corrected into dera^o ॥ M bahuñābuddhugo ॥

Bh *svalyabuddhoyo* for *svalpadhiyo* ॥ 21 Bh *abhinirupadanti* ॥ 22 Pr
śarastho ॥ 24 N *suvarnasuddhi prāha* ॥

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2 Bh *satabuddhihsahāra*° ॥ 3 ΨPPr *smah*, Bh om. *smā* ॥ N *ekabuddhi*
nama ॥ Bh *mitram* for *mutratām* ॥ 4 Bh ins *yīrat* after *kālām* ॥ 5 N
°*gosti*° ॥ Pr °*sukhānubhāya* ॥ Bh transp *kālācīt teṣīm* ॥ 6 Bh *astamana-*
reñyām ॥ 7 Bh om *ca* after *tām* ॥ Bh *jalāśrayam* ॥ 8 Bh *āgamisyāmī* ॥
9 Pr *svagrāha* ॥ 10 Pr *tambā* for *tatra* ॥ M bhō *bhuvaraśau* ॥ 11
bhNΨPPrM ins. *māyātrām* (N *mutram*) before *kārtum*; ABh and Hamb.
MSS. with us ॥ 12 ΨPPrM *vacanamātrāśāvaramūtrenām* ॥ Bh om
tātāt ॥ N *sanyāharat*, corr by cop to °*te* ॥ 14 ΨPM *buddhi*°, Bh
°*sabuddhi*° ॥ N *cātmānam*, M *trātmānam* for *trām ā*° ॥ Bh om *ca* ॥ 15
Bh *rakṣayisyāmī* ॥ bh *julujabu*, corr. by corr to °*gatūr*, N °*gatūm* ॥ 16
ΨPPrM ins. *bharabū* after *uktum* ॥ Pi *maluh* for *gatāh* ॥ 18 Pr *uḍulyāśū*
for *uḍaly ā* ॥ M *ddhā* for *buddhū* ॥ 19 bhN *tae ca* for *bad* ॥ N *vaca-*
naśāvaramūtṛāg, Hamb MSS with us ॥ bhNAΨPPrΦBh *putrparyā-*
gatam, only M *putrparyāgatam*. This is no doubt a restoration of the
original reading of the textus simplicior. But the Hanburg MSS read
with our other MSS. ॥ Pi *tyaktam*; M om. *tyaktum* ॥ 20 bhNΨPPr *śukya*;
ABh and Hamb. MSS. with us ॥ Bh om. *iti* ॥ bhNΨPPrM *subuddhi*°,
Bh and Hamb. MSS. with us ॥ Pr °*prahārena* ॥ 21 M *raksuyisyāmī* ॥
N *mūndūka prāha* ॥ 22 BhH °*vīśayāḥ* ॥ ΨPPr *kumey* ॥ Bh om. *kumey* ॥
BhHI *jalāśrayam* ॥ Bh transp.: *adyāvā sabhāryo* ॥

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1 Bh *julūśayam* ॥ 2 Bh *yama*° *prātar* *āgatya* *jālair* *ācchāditam* *tat-*
sarab ॥ 3 Bh *matsyakāśāmamakurādayo* ॥ 4 Bh *jāle patitāh* ॥ Pr
grīhītvāh ॥ MSS correctly °*buddhi ā*°. Correct our text ॥ 5 Bh *gati-*
śesajñānāvī *kuṭilucārena* *raksūntāvā* 'pi *jāle* ॥ Pr *sata*° for *gati*° ॥ ΨPPr
rāksitau ॥ 6 Pr *atha parākna*° ॥ Bh *prahṛṣṭas* ॥ Bh *svagrāham* ॥ 7 Pr
satabuddhi ॥ 8 Bh *sahuśravudhīh karena nītāp* ॥ Bh °*na abhrītā svopatni* ॥
9 Ψ *pu*[new page] *purah* ॥ Bh *priye paśya paśya* ॥ 11 After *jale*,
ΨPPrM ins. *kathā* ॥ 5 ॥ 12 Bh *nakānta* for *nakāntena* ॥ After *iti*, Bh
ins. *caturthī kathā* ॥ flourish ॥ 13 Bh *yaduāpy* for *yady upy* ॥ 14 Bh
°*racuniyam* ॥ Bh ins. *iti* after *anullāṅghāniyam* ॥ bhN *yuyā* for *maya* ॥ 15
N om. *'pi* ॥ Bh °*kāraś ca* ॥ bh *atiha* for *athavā* ॥ 19 M om. *cakradhara-*
āha, N *cakradharaḥ prāha* ॥ 21 Pr *nā*, om. *ma* ॥ 22 N *rakukagṛhe*,
°*kā*° being a misreading of the form which *ja* has in bh ॥ bhN *bhārod-*
vāhanam ॥

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2 All our MSS, except Bh, but including the Hamburg ones, here and
 in the following lines *irti*° (Pr *vr̥iti* + *tāv ca irtibhangam*) || 3 Bh *yathā-*
sthānam || 4 Pr *sthite* || Bh ins *tena* after *sthitenā* || Bh *coddhata*° ||
 M °*sabhana* for °*rāsabhena* || 6 ΨPPrM *sa prāha* || Bh °*pracālerena* ||
 7 bhN °*praṛrddhā* || 8 4P *sthātuṣṭam* *itr* || 9 In bh gloss over
kāśi · *śāśa*; N *śāśa* for *kāśi* || Bh *caurom* || 10 Pr *bhogodhyo*, corr.
 by cop. to *bhogodhyo* || ΨPPrM *jiñitom* || 11 bhN ΨPPrM *tarō*;
 A Bh with us bhN °*gatam* for *gītam* || Bh HI °*śabdā*° for °*nādā*° || Pr
śamkhanānudōnāndi, Ψ *śamkhunānudānāndi* (corr putting an almost impercep-
 tible 1 over the second *nā*, and a nearly equally imperceptible 2 over *dā*), P
śamkhanālānunāndi, M *śupkhanāvradānāndi* || Bh HI *naṇ* for *no* || 12 M
ksetraraksāḥ purusā || N *bāmduḥ bāmduḥ ca*, Bh *vomihārṇydhārīvāṇ* M
bāmduḥ vadham *cu* || 13 M *tōra tribhrtotasi utvā* || NBh *prāha* || M om.
bho || 14 Bh om. *na* || bh *na śītarosum*, corr. by coll. to *na gī*°, N with
 the other MSS || Bh *gītum rasam na redm* || Bh *bharasi* || 15 Pr
śaradu(da del. again by cop.)dyotsnāhato; Bh *śarotyotsnāhote* || 16 Pr
urnātati || bh *śīote*, N *śraute* || Ψ *gītujhāṇkārājū*; as *jhāṇ* looks very much
 like *śāṇ*, P writes *gītaśamkārājū*, PrM *gītaśamkarājā*, N *gītum jyotiḥkārājā*,
 Bh *gītasūṇkārājā* || 17 M *udasi* for *urnodasi* || 18 N *rūsatharākā* ||
 MBh *dhig* only once || 19 M *gīta*, om. *na* || All our MSS incl. the
 Hamburg MSS. *śrūyatām* (only Bh *śāya* [new line] *yatām*) || 20
 bhNA ΨPPrM Hamb. MSS. (not Bh) *ekavṛṇtati* || 21 Bh *strenakona*° for
ekona° || 22 Pr *sthānamtrayom* || Pr *āsyābhi*, Bh *ākārū* for *āsyāni* || Bh
na for *nava* || 23 Ψ *varṇnā sottīrṇśatir*; the *r*-hook begins exactly on *sa*
 and ends on *ā*. Over *sa*, the copyist adds the visarga, whose superior dot
 has almost melted together with the right-hand stroke at the end of a *sa*,
 which stands in the foregoing line just above. As the superior dot of the
 visarga is not easy to be distinguished, its inferior dot looks like an *anusvāra*.
 Hence P reads *varṇnā ṣampdiriṇśatir*, *trīṇśatir* also M, cp. the II-class above,
 p. 63, and vol. xi, Table II, no. 11, 3 a-c. bh *caṇṇāḥ saḍi imśatir*, N *varṇnāḥ*
ṣadimśatir, A *ra°* *ṣadimśatir* || Bh *ṣotrimśatir* for *ṣotriṇśatir* || bhN *bhāyūś*, M
bhāyāś for *bhāsāś* || The copyist of bh first writes *smṛtah* with double danda
 after it, then he writes the *ā* stroke on the visarga, and puts the superior
 dot of the visarga over *tā*, the inferior dot under it. The copyist of N,
 who first writes *smṛtah*, corrects this to *smṛtām* ||

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2 Bh *yutam* for *yr̥tam* || Between slokas 42 and 43, Bh inserts this half-
 sloka: *dhanyānām jāyate karyne viśesāt śaradī sthite* || 3 bh *nātyad*

gitabārām (or gitabīārā), corr. by cop. to ^ogitakasay, N nāyat gitakuram, ΨPPrM ndnyat gitabimūrum, A with us; Bh Hamb. MSS. priyam for varam || N darrenāp[pi del. by cop.]m || M om. upi || 4 In Bh, this line runs thus: śuṣkaśnāyasaīlāhūdāt trālām jagāda tāvānāh || 5 Bh om. trāp u Bh nrōryisi || 6 Bh igrīpūra^o for igrīdārā^o || Pr jumps from the first ksetrapā to the second ksetrapū, l 9, om. one of them and all between them || 8 Bh tathā cānustite || N uthampadharo || Bh tathā ksetrarahsukārōs tathādām śrutsā krodhāt || 9 bhN nūpūkayānto || Bh pūdayāpto || 10 Bh dhāvītāh || Bb tādito || 11 Bh bhumīprstero || M tādah, em. eo || bhNΨPPr sacchidrodūṣalām, M sākṣidrodūṣanām, Bh sacchiditūkhalañ, A sacchidāvādūṣalām, Hamb. MSS. sacchidrolūṣalām || 12 Bh jātī, N svākhāvagativedanāh for svajātīsa^o || 14 Bh ḫharāśvānām || 15 M om. tu na || bhN projāra^o || 16 bhΨPPr cīddūṣalām, A em. udūṣalām || Bh tātā ca igrīpū bhāgītā kāpītā kāpītāsumūlām adāya pālā^o, Hamb. MSS. tātās ca igrīpū bhāgītā kāpītāstham ulūṣubum adāya pālā^o || 17 Bh aśmīm nature || Pr d for dārād || Bh dārātāwāl tam aṇḍalya utam urūca || 19 Bh only: sūkṣmā mīlula gite-nēti || tad bhāvīn a^opi, &c., l. 22 || 21 After it, ΨPPr ins. kathā || 6 || M om iti and kathā, but has the figure 6 || 22 Bh nīcīryamāno for nīdā^o || Bh om. mayā || After sthitish, Bh ins. iti pāyī om. kuthā, HT iti kathā 5 || 23 N cakradharaḥ pṛīha; Pr jumps from the first āha to the second āha, 273, 3, om. one of them and all between them || bh atka for abhavā ||

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1 mitūmān no karoti yah all our MSS. incl. A, HIBhh. Hence this reading is beyond any doubt that of Pūrnabhadrī as well as of both the H- and the o-class of the textus simplicior || 2 ΨPMbh ^okotikah || 3 Bh suvarnnasaddha || N suvarnnasaddha prāha || 5 bhN marītharo || ΨPPrBh kolīkāh, M kolīkāh || 6 Bh patrakarmukāpīne || 7 Bh adāra for adāya || Bh prāptah || Bb om. ca || bh śūṣpīpādāpām, N śūṣpīpādāpām, Pr śūṣpādāpām, Bh śūṣpādātarum || 8 N om dr̄strā || Bh dr̄stidā ^ocīp[new page]-cīmtayat || Pr dr̄syata tena dānena kurīphūṭyena prā^o || M tādānena || 9 bhNΨP kurībhūtēna, A karībhūtēna, M kurībhūtēna for kartubēna. Hamb. MSS. and Bh with us || M bhālāni for prā^o || M kāfakarmmoyā^o || 10 M lugirām || 11 bhN aṇādākumo || 12 Bh samudrājulākallolāparśāśi-talānīlāpyāyitāśariwāh || 13 Bh vaśmī for lisṭhāmī || ΨPPrMbh kolīka || N kaṇīka prāha || 14 M aṣp for akāṣ || 15 Bh om. numā || bhPr kutūṣbōm || Bh om. itā || Bh om. lighrām || 16 Pr kurībhūyīyūmī, N kurīsyūmī || Pr suṣṭas || Bh transp. tāṣṭhām tāva || 17 Bh rāksa pādāpām amūṇm ibi || ΨPPrMbh kolīka || 18 Bh tad for tarki || Pr svamitra, M svāmitrām, Bh mitrām || M prāṭā, ΨPPr dr̄stvā || 19 M samūgaocchati ||

Bh transp. *ryāpti* *rena* *tathēti* || ΨPPrM *prati^{par}annam*. Bh *prati^{par}an* *na* ΨPPrBh *koli* || **21** M *manu* *kośīlām* *anubha* *ādāp*. &c., p. 274, l. 1. A stroke under *kha* refers to a later passage in the same line, where the missing aksaras have been supplied by the copyist || **22** Bh *ghārthayē* || **23** Bh *tat* *prārthaya* *rājya* || Bh ins. *ca* after *ahay* || Pr *māṇḍā* ||

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2 ΨPPrMBh *koli* || Pr *bharaty* for *bharotv* || M *era* for *erap* || Bh om. *parap* || **3** Bh *mitra* for *na hi*, inserting *na* before *yajyute* || Bh *samāṇi* for *suha* || Pr *yudhyute* || **5** Bh *bhojanācchādane* || **6** M *bhūṣa-*
dyam || **7** M om. *tathā ca* || **8** Bh *kītarā* || Pr *būṭ* || **9** Bh *pīḍam* for *hūḍam* || **10** Bh om. *lim* *ca* || **11** Bh *pradhānāh* || **13** Pr *herulu* || **14** M *svasiato*. Bh *sa*[new line]*ta* for *svasuto* || **15** N *kañkhar*, ΨPPrBh *koli*, M *koleta* || Pr *ṛṣṇayā* || **16** Bh om. *tum* || Pr *setvay* for *satvaram* || Bh *prye* for *bhadre* || **17** N *yady asmākam* for *adyā* || Bh *'smākam adya*, M *'thāsmākony* || Bh *lo'pi* for *kaścid* || bh first writes *bhu* for *sa*, which he corrects to *sa* by a vertical stroke beginning over the superior horizontal line of the aksara. Hence the copyist of N's original, who takes this stroke for the deleting mark, and the copyist of N om. *sa* || Bh *samīhitam* for *vāñchitam* || **18** M *t* for *tat* || Pr *tvā drāgum* || **19** Bh *mitrāṇi* for *suhṛṇi* || Bh *rājya* || Pr *prārthatām* || PrBh *so'brāt* ||

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1 Cop. of Bh corr. *ati*° into *iti*° || N *paramparesām*, Bh *paratā* for *paraśā* || M *upara* *mparā* *eṣā*, om. *m* *atihleśapara* || Bh *rājasthitih* || **2** ΨPPrBh *āivedhī* || Bh *'bhārādānā* for *'bhārālīcīntā* || Bh *na* *kañcīt*, om. *api* || Bh *bharate* for *pravechatali* || **3** Bh add. *ca* after *tathā* || ΨP *bhātaroh* || **5** Pr *rajñā* || **6** ΨPPrMBh *koliku* || **7** Pr *'bravīt*, om. *sā* || Bh *sō āha* || Bh *pat̄sap* || Bh om. *nityam eva* || N *niḥpādayuti*, M *niḥpādasi* || **8** M *'śuddhīp*; Bh *sarvadrayavividdhi* || Pr *'nya*, Bh *dvityāṇi* for *'nyud* || **9** Bh *tena* for *yeno* || Pr *puṇtaḥ*, Bh om. *parataḥ* || M *yena du-*
piṇḍaluprṣṭaktaḥ ca || Bh *prstato'pi ekaślap* || Ψ ca *ekaikam patay*, the anusvāra being put so closely on *ku*, that it looks like the superior end of the vertical *ku*-stroke; hence P ca *ekaukupotam* || **10** BhH om. *grhuryayāḥ śudhyati* *diṭiyasya mūlyena*; H om. the following aksara *ca*: I *nirvīśeṣāḥ ca kṛtyāni* for the gap and the following word || ΨP *śuddhyili* || **11** Pr *karvāṇāḥ* *svajātīmadhye* || Bh *gacchati sukhena kālaḥ* || **12** Bh *āha* || M om. *sādhu* *pativrate* || Bh *sādhu* *pativrate sādhu sādhuktam bha*° || N *sāktum* for *sādhu-*
ktam || **13** Bh *niscetyu* || Bh om. *atha* || ΨPPrBh *koli*, M *ko* || **14** Bh *prārthayūm āsa* || Pr *cakrire* || Bh ins. *me* after *yadi* || **16** Pr *drisorāś* ||

- Bh caturbhyaś ca tam^o ॥ 17 Bh gacchati ॥ Bh lokaḥ ॥ Bh om. m iti ॥
19 M yasya nā svayam t̄ thajñete ॥ After iti, ΨPPrM ins. kathā ॥ 7 ॥, Bh sasti kuthā ॥ flourish ॥ 20 Bh °piśācikuyā grasto, M śāśvildheyahadānāś-
 vikāgrasto ॥ 21 Bh atharā for atha ॥ 23 Bh saktubhīḥ for sa eva ॥
 Pr pāṇḍura kyete ॥ Pr somasūmā pītā ॥ 24 Bh surarnnasudha ॥ Bh
 cakradharah kathayati ॥

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- 3** Bh bhuktasesar ka^o ॥ Bh pūritah ॥ Bh tasya Lalasasya for tam ca ka^o,
 M tam ca ka lambyam tasyāñdhastat ॥ 4 Bh 'valambitasyā^o ॥ Bh om.
 tasya ॥ Pr tasyā 'stet ॥ N khatkāñ, Bh sasīvām for khatrām ॥ M sa tata-
 kēdya t̄ styā, Bh ins. tam before eka^o ॥ Pr eladiśtā ॥ Bh i uolayon ॥ 5
 Bh pūrṇno ॥ 6 Bh bhavati ॥ 7 Bh tatā tenñham ajādi ayam grhisrām ॥
 bhNΨPPr grhise; A with us ॥ 8 N om. ono sunmāre ॥ Bh suste 2
 māsi ॥ N athāyāthām ॥ M talo ggābhū [misread for gobher], &c., 1 2,
 omitting jābhū, &c ॥ 10 Bh mahisye mā^o ॥ M mahisūnraduvā for mahisyo
 mā^o va^o ॥ Bh tatprasavāt for vadavā^o ॥ 11 Bh prasātum ॥ Pr om. all
 between bhavisyantu and tasyāthām, 1 1 ॥ 12 Bh karisyām for sampatsyate ॥
 Bh tatā, om. ea ॥ Bh kusit vipro mama ॥ 13 Bh dāyati ॥ Bh busyam
 putro janayisyate ॥ 14 Pr nā tor nāma ॥ Bh karisyē ॥ 15 Bh jāte ॥ Bh
 grhītvā ghotakaculatthāyām upareyā^o ॥ 17 Bh samipem āgamisyati ॥ 18
 Bh transp : kopāt vrāhmanīp ॥ Pr vrāhmanīp, with following daṇḍa ॥ Bh
 samabhūdhāye for abhūdhāyāmi ॥ 19 Bh 'yā madracunām ॥ 20 NBh
 om tam; but in N, the copyist deletes an anusvāra over tā of tāduyisyām ॥
 M taddhyānyāvasthitena, Bh dhyānā^o ॥ 21 P °prāhārus ॥ M yam for yathā ॥
 N ghatūmptavarttibhīḥ ॥ 22 Bh saktubhīḥ, om. ca ॥

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- 1** After iti, ΨPPrM ins. kathō ॥ 8 ॥, Bh soptamī kathā ॥ flourish ॥ ॥
3 Bh HI laulyam ॥ ΨP apeksyate, y being almost imperceptibly deleted in
 Ψ by a small stroke ॥ 4 ΨPPr cañḍabhuṭatih, but see 1. 7 ॥ 7 Bh
 adhīstān^e for nagare ॥ Bh nrpatih ॥ Ψ jumps from the first krūdartham to the
 second krūdartham, om one of them and all between them, but cop. supplies
 the om. text in marg. ॥ 8 Bh astī for tisṭhati ॥ Bh °iñekubhaksabhojanādibhīḥ ॥
9 Bh kriḍanārthām ॥ Bh tisṭatī after astī, which has been deleted by cop. ॥
10 In bh gloss on mahānāse: rasodū ॥ bhN ins. ca before pravīya ॥ 11
 Pr bhaksyayati ॥ In bh gloss on sūpakārā: supīra ॥ Bh om kāṣṭhālikam
 agre ॥ 12 Pr puṇyati ॥ Pr tādayati ॥ 13 bhNAΨPPrM tam for twl,
 Bh (tat) and Hamb. MSS. with us, but cp. Introd. p. 32 ॥ Bh mesasūpākā-
 rānām ॥ 14 M svadalampage, Bh svābulampato ॥ 15 Pr mahākūpāś cu, Bh
 mahāmṛkopāś ॥ Bh HI yathā āsannena (I°va for no) rastunā ॥ 16 Ψ om. tad

and the following words to *prajalasyanti* incl. in the text, but supplies them in the margin !! In bh gloss on *ulmukena ubādu* !! **17** M *ūrṇapraprakāro yrsūmesu svā* !! In bh gloss on *ārnā*. *vna* !! Bh H *tod ārnndyukh pracuro*, I *tud ūṇḍyam prucuo* for *ūṇapraſtaro* !! Bh ins *vohinā* after *sūlpendpi* !! ΨP *prajvalasyati* !! Bh *jvalisyat* !! **18** Bh *tato* for *tad* !! Bh om. *punar ośrahutyām*, ins *kūdyām* after *vartinyām* !! Pr *asvahudyām*, in bh gloss on *asvahutyām*. *ghodāra* !! Pr *pravesyat* !! **19** M *trṇapīcuyoti jca* !! Bh om. *tuto 'svā* !! bhNAΨPPr *vahnidāgham*, M *vahnidāyum* !! Bh ins. *asidāk* after *'dāham* !! Bh *prāpsyant* !! **20** M om. *etad uktam yoikā vānara* !! Pr *era* for *etad* !! In bh gloss on *vānaravaśyā* (!) *vāmnarelatela* !! **21** Bh *kāmyati* !! **22** N om. *erāy* !! After *erāy* Ψ *ca*, del. by cop. !! After *pro-vāca* Bh ins. *bho* !!

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1 Pr *yatra* for *yo 'tra* !! **2** Bh *sa bharisya samdigdham* !! **5** Bh om. *tathā ca* !! **6** bhNAΨP (not Pr) *kalvhāmtyāni*, A *kalahām tūni*, Bh HI *kalahāmtyāni* !! Bh om. *ca* !! **8** M *tāvahām* for *tāvad grhām* !! Bh HI *vayām* for *vanām* !! **9** bhNAΨPPrM *gacchāvah* !! **10** ΨPPrM *tena* for *te* !! bhNAΨPPrM *mudoddhutam*; ABhHI with *us* !! bhNAΨPPrM *acatuh* for *ñcvh* !! **11** Bh *ludilhuuakalyām* !! Bh *jātām* !! N *yena tad* !! Bh *yenēlām vadasi* !! **12** After *bravisi*, N ins. *yenedam vadāmu* !! Bh *srahastena dattūmrta* !! NM Bh *bhaksu* !! **13** N *katuttihtukasiyām*, om. *kuṣāya* and *ksārāni* !! Bh *'tiktūm-lakṣārāni* !! Bh *vanaphulām* !! **14** Bh *bhakṣisyyāmūh* !! Bh *āha* for *pro-vāca* !! **15** N *yūthām* for *yūyām* !! Bh om. *yūyām* and has *m* for *na*. In the place of *yūyām* a blank for four akṣaras has been left in Bh, and this blank has been filled in with *vākyā* by another hand !! Bh *nītāya* !! Bh *tasmād āpata* !! **16** Pr *parināma* !! **17** M *kulaham* !! ΨPPrM om. *svayam* !! Ψ *nāraya-lokayisyāmi*, *ya* being del. again by cop. !! N *nālokayisyāmi*, Bh *na valobhayisyāmi* !! **19** Bh transposes the two lines of this stanza !! ΨP *mamtrām* for *mitram* !! Bh *mitram āpadam āgata* !! **20** For *s tāta*, Bh has a blank, filled in by a later hand with *s te je* (read *ye*) !! M *kulaksayah* !! **21** In the place of *sarvān pa* *sa yūthāpo* Bh has a blank for four akṣaras, filled in by a later hand with *sa vānaru* (!) !! **22** N *nagare* for *gate* !! Bh *'nyasmīn ahani* !! Bh *mahānasun* !! In bh gloss on *mahānase*: *rosode* !! **23** M *pūpakārena*. In bh gloss on *sūpa*: *sūpāra* !! Bh *yārat sūlenā tādānāya na kūmcūl ūśāditam* !! Bh om. *'dagdhā*, N *ūrdhvaivalitāplāśṭam* !! **24** N *hatah* for *tādītah*, om. *so 'pi tena tādītah* !! M om. *so 'pi tena tādītah* !! Bh om. *tādītah sann* !!

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1 bh *arddhajalitaśarīrah*, corr. by cop. to *arddhajalaccharīrah*; the first reading is that of NBh and Hamb. MSS. (the latter ones reading *tenārd-*

dharavatasaśāśvah), the second one that of ΦPPrM ॥ Bh *pratyēcannāyām* ॥ bhN *lūtyām* (with gloss in bh· *ghotāra*) ॥ 2 M *lūthibas*, Bh *lūtharātū* ॥ ΨPPr ins. a second *taśa*, M *twayām* before *trnā°* ॥ Bh om. 'pa' ॥ 3 Bh *āṇyām* before *buddhā* ॥ N *buddhā*, om. *ca* *ni* ॥ M *gatākī*. In bh gloss on *ghotakāh* · *ghotā* ॥ After *ghotakāh*, Bh ins. *keci* *gruhitāh* ॥ Bh *kecit sphā*, then a blank to *pa°* excl, filled in (by a later hand?) with *titasavāñā* ॥ 4 N *āpanātāh* (read *āpannāh*) for *gatāh* ॥ M *gatā tasyātū* 'rdhādagdhaśāvīrā' ॥ Bh *kēpi* for *kecic ca* ॥ Bh *cetayitā* ॥ 5 Bh om. *janom* ॥ M *vyākulum* *raksāh* ॥ 6 Bh *sarisādaq* ॥ In bh gloss on *rikitsukān* · *dhāraka* ॥ 7 Bh *oho ucyatāp* ॥ ΨP *āṇyām* *etvāp* ॥ M *lukṣidevaprasādātāp* ॥ Bh om. *eteyāp* *kuscit* ॥ N *saṃpanopāyāh*, Bh *cetvādāhā* ॥ 8 Bh *saṃvaya* ॥ M *saṃvīryā* pro *kām apādīyā* ॥ 10 bh *saṃvīryāpīḍīpīḍī* ॥ N *saṃvīḍīhāvāh*, Bh *saṃvīḍīhītā* ॥ 11 Bh *gatā* for *cyathā*, BH a correction of this mistake: *trthā* ॥ M *trāśām* ॥ Bh *āyātī* ॥ 12 Bh *gatād etc pīḍī* no *bhāvī* *saṃvīḍī* ॥ bh *roge* for *rogena*, N *āyātī* for *rogena te* *na* ॥ 13 Bh *bad* *śāvanya* for *tae* *chintā* ॥ Bh *vānarāpāyī* *vdhāvā* ॥ 14 Dh *te sari* ॥ P *gāthāparis*, NEbh *gāthāparas* ॥ Bh om. *na* ॥ 15 Bh *svayāp* *nastīvān*, with *dr* add. over the line between *na* and *stī*, for *māgādī* *duharā* ॥ N om. *ta*; Bh *ca* for *tr* ॥ Pr *sehan* ॥ 16 Bh om. *yatāh* ॥ 17 Bh *dhārsana* ॥ Pr *mūrṣayed*, N *dhārṣayed* for *mūṣayed* ॥ Bh *gas bo* for *go tra* ॥ Bh *parīmālāyā* ॥ 18 bh *satyād* for *bhāyād* ॥ N transp.. *lophād rā* ॥ 19 Bh *kravīt* ॥ 20 Here all our MSS *'khāyād'* ॥ Pr *ta* for *tathā* ॥ N *gāvīt* *lokayati* (om. *ṇipravataṣyā*) ॥ 22 NBh *ungacchuli* for *ne°* *etū* ॥ Pr *cūḍayā* *sa nū°* ॥ 23 Pr om. *t pa* ॥ 24 Bh *gatāvadhye* for *tanmodhyād* ॥ N *'lālāmkrtukorītho* for *'lālāmkrtukorītho* ॥

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1 N *rūkṣasā*, om. *negrāmya* ॥ Bh *prorāce* for *taṁ mūca* ॥ N *gātra* ॥ 2 N *ted* for *tem* ॥ Bh *bhāksyāmī*, om. *ti* ॥ NM *taul aryo* ॥ 4 Bh *kiyatāp* ॥ N *bhāksome* *suras* for *bhāksanāsakta* ॥ 6 N *baleyanā*, M *brāhmaṇek* ॥ N *śrīśāṭla* for *śrīgālo* ॥ N *mē* ॥ Bh *vānara āha* ॥ 7 bh *sahāsiyamtam*, Bh *sahāsthyaṁtin*, N *sahāgyamta*, PrM *sahāgyaptam* ॥ Bh om. *me* ॥ 8 M *praechusi* ॥ ΨP *te* *chāpārītātām* ॥ M *api* *tor* [added over the line] *vōra* [both akṣaras struck out again] + *kaprapūma lobhāyītī surasi* ॥ Bh *urpatāp* ॥ 9 Bh *sorah* ॥ Pr *rāksas* ॥ Rh *rāksavālābhūśitakonīthas tan* *nogāvām īśālyā* *ṛṣiṣā°* ॥ 11 M *'prasādeṣu* ॥ 13 N *śāryam a tivashurute* ॥ 14 N Bh *vānara īha* ॥ N *kasmīrāścūl* for *kuṭracid* ॥ M *aranya* ॥ 15 Bh *suguptanagarāy*, corr. to *suguptanarāy* ॥ NM *varcya*, om. *suryā°* ॥ NBh ins. *pravīṣya* before *nimajjati* ॥ M *dhanāpāsādāl* ॥ M *niṣṭhārāmyātī* ॥ 18 N *gāthām te* for *gāthāpate* ॥ N om. *esa*, Bh transp. *esa* and *pratyakṣatayā* ॥ 19 M om. *mathā°*, but supplies it in the next line in this corrupt form.

māsakumthasthitigā ॥ 20 Bh HI to 'pi for kam upi ॥ N ainav for yera ॥
 21 ΨP etat śruteā ॥ N nṛpatu āhu ॥ N yad for yady ॥ 22 N ḥāgamisyaṁ for esyāni; Bh samāgamisyaṁ for svayam esyānu ॥ N prabhātarutnamālāḥ ॥
 Pr sadyanṭe for sampadyaṇte ॥ 23 Bh kapir āhu ॥ N tad for etad ॥

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1 N rājya for rājnā ॥ N sotsaṅgam ॥ bhN atha for aṭhorā ॥ 3 P
 rūḍhā ॥ After upi, N ins. between the second and the third pāda of
 stanza 61: tṛṣṇe dera namas tubhyaṁ yoyu vittānritā api 1: ॥ 4 Bh akṛlye
 'pi for akṛlyeṣu ॥ N nuyijyāyate ॥ bhΨPPrMBh bṛhāmyāyite, AN bṛhāmyāyate;
 Hamb. MSS. with us ॥ N sūgmoṣo apि, A dugameṣv apि ॥ 7 In the place of
 this line, ΨPPrM have 6 pādas. taḥśādhipus taṭhā hotīṇ [M koi] hotīvān nīgum
 icchati ॥ 48 rājasyuktas tuḥō svarggaṁ [P svaryga] srāggād aiṁdratām [M
 ilratām] icchati ॥ nīḍratārepi hī saṁprāpte yadrcchō na (P n for na) nīarttute
 (Pr 'ti for 'te) ॥ 49 ॥ 8 M om. jīryanti of pāda 2 ॥ 9 In Ψ s.o of śroṭre
 is somewhat illegible; P netre for śroṭre ॥ Bh tṛṣṇikā tu; H tṛṣṇā kāpi,
 I tṛṣṇau kāpi ॥ N tarunāyote for tu na jīryati ॥ Bh om. atra after dera and
 inserts it after sūrye ॥ 12 Bh HI dera eka° for geno iku° ॥ 14 Bh H
 ratnamālāṁ ॥ M sarvalokā ॥ Pr prukṣatāś ॥ 15 NBh om. ca before tenu ॥
 Bh om. iti ॥ 16 N jumps from the first urāca to the second urāca (i. 18),
 om. one of them and all between them ॥ 17 M om. kum iti ciroya ॥ Bh
 yūthādhipute ॥ Bh transp. me eryuṇas (!) cīrayati ॥ 18 Bh °nrpate ॥ N
 rāksuseṇa salile bhu° ॥ 19 M °salivasthona ॥ N sopitā ॥ N °kāṣṭupotthena
 bha° ॥ 20 NBh ins. mayā after sādhitām ॥ ΨPPrM svāṁśi matrā;
 Hamb. MSS. and Bh with us ॥ 21 N na for nātra ॥ 22 N amphate,
 PrBh himsate ॥ Bh pratihiṁsatuṁ ॥ 23 Bh transp.: tatra dosam na ॥ M
 vūṭa (?) for tatra ॥ N om. yo ॥ P om. duṣṭe ॥ N samācaret ॥ 24 N tatas
 for tat ॥ M sama, N samāṇ for mama ॥ N bhavati for tava iti ॥

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1 Pr śokāvista ॥ N kośādhastah, putting this after tvoritapadām ॥
 bhNΨPPr yathājātam; A Bh with us ॥ Pr pratiniṛta, ΨP pratiniṛṛya ॥
 2 ΨPM suvṛtlo, Pr suvṛto, for subṛpto ॥ 3 M tānāndam for sā° ॥ 4
 N hataśatrū, Bh hataśatruṁ, H hataḥ śatru, I hataḥ śatru ॥ 5 Bh
 vihṛitaṁ for bhāratā ॥ N vānarāḥ ॥ 6 Bh HI om. ato 'kṛṣṇa bṛacīmi ॥ Bh
 kāryam ityādi for karma, iti ॥ Bh adds aṣṭamī kāthā, ΨPPrM kāthā ॥ 9 ॥
 7 Bh bho bho ॥ N tām for mām; Bh om. mām ॥ 8 N om. yāsyasi ॥ 10
 M tyaktṛḍpadām ॥ 11 M om. pāpena ॥ N narakaṁ ॥ 12 Bh svārpnā-
 siddha āhu ॥ N śaktimāṇas, Bh śaktisaktas ॥ 13 Bh etatra for etac ca ॥
 ΨP manusyāṇām a° ॥ 14 Bh om. ca after nāsti ॥ N kācid ॥ 15 Bh

om. tara ॥ N °bhramena redanayā ॥ 16 bhNAΨPPrM yadi for yad, Bh HI yat ॥ N ita aruṣṭhānai ॥ Bh om. apy asmāham apy ॥ 17 N om. 'yan, having a deleted yo before aruṣtha ॥ NPMBh atharā for atha ॥ 19 N iñorah ॥ 20 M 'sti for 'si ॥ N grhito siddhikulena ॥ N pūlāti ॥ 21 NΨPPrM cakralharah prāha, Hamb. MSS. and Bh with bh ॥

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2 Bh adhīstāne for pure ॥ M bhuḥasenāma ॥ 3 Bh ratnārāti for ratna-vati ॥ N om. hartum and the following words to hartr̥p (excl.), l. 5 ॥ 5 Bh surata° for bētsurabu° ॥ 6 N aruṣṭhānam puṇḍrajanārādibhir ॥ M 'jārādīr ॥ 7 N ḍīmanas ॥ 8 N mukhi paścāt iñā° ॥ 9 N grhakone for yon; Bh om. 'yan; P om. all between rūkṣeso and nyacintayat, l. 10 ॥ N om. kīpūl ॥ 10 N °vedhātum ॥ 11 Pr tātād 'thyah, N tāydyah ॥ 12 M kītum for harītum ॥ M nu vāhītū ॥ N om. tat ॥ 13 Bh asrārāpāya ॥ N asrārāpām krīrā'wūpumadhyasthō ॥ Bh krīrā madhyasthō, H krīrā madhyā-sthōp, 1 krīrā madhyasthām ॥ PrBh nūkṣaya ॥ M om. kīpūpāk ॥ N kīpūpūbhāṣas ॥ NBh om. sañ ॥ 15 Pr nīśvamaye ॥ N r nīśvāgare for grhe ॥ 16 N om. tam ॥ N rākṣasākṛṣṇabharaturam ॥ 17 NBh aratolya for uratrē ॥ In bh gloss on khatwāya: cokudu ॥ ΨPPrM mukhe, om tan. Hamb. MSS. and Bh with bhN ॥ N samānustubh; then again the same sentence with the readings rāksasākrūp and samātūdkah ॥ 18 Bh om. nānam ॥ N eva for esa ॥ N tūstam ॥ 19 Pr ko, N kōchān for kōpān ॥ M abhāgatāh ॥ 20 N vicintayat ॥ M cīntayan aso ॥ ΨPPrM 'srāpaka-rakeya ॥ N sāvātēna for kaśā° ॥ 21 Bh ins. tam after gutvā, omitting it before etkīr̥° ॥ Bh khālinākarsanāt ॥ 22 N om. tad ॥ N tat for todā ॥ 23 bhNAΨPPrM regātvegām. Hamburg MSS. regāt regām, which was also the reading of some MS. previous to Bh, which has vegāt garagam for vegāt vegām, Simpl. h and Buhler vegād vegataram. See above, p. 85 ॥

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1 bh tathā ca gamita°, Bh tajyuthā aganita° for tathāvaganitū; N tathāgamita-khalinākarṣanavākyāt | cauras ॥ M rauras for caurus ॥ 2 Bh arena aīvā° for etendśva° ॥ 3 N pālam ॥ 4 Bh tala° for tatrā° ॥ 5 Pr cīntayati i° ॥ Bh 'svā ūpo rākṣaso ॥ 6 M rāropi ॥ Pr vātāpūhāram ॥ 7 NBh ins. tuu after opi ॥ 9 ΨPPrM vune for vafe, but in Ψ corr. to vafe, the inferior part of the vertical n-stroke being effaced, but still well visible, so that fe could possibly be read as the The copyists of P and of the original of M evidently thought the original aksara to be the, corrected subsequently to ne ॥ 10 M rāśamtum ॥ N om. bhok ॥ N eva ॥ N hiluka° for alika° ॥ 11 N prāṇasyati ॥ bhΨPMBh Hamb. MSS. bhaksyūm; PrA with us ॥

N *thaksyeyam* mānusas || ΨN *bhalatāk*, in Ψ corr. to our reading || 12
 Bh *svap* rūpam || N *shhalitagati* nūrtāḥ, Bh HI *shhalitagatu* (H om. ~)
nūrtāḥ || 13 Bh *upary upari* rānārasya || 14 N *lambūyam* ° || 15
 Bh ins. *tāp* after 'pi' || Bh *rāksusād* ogy adhikar, N *bhalgostābhyaudhikar* ||
 16 Pr *ayuktavān* for *ogy* ° || Bh om. *ogy* || N *nirāntarā*, Bh om. *nirānta* ||
 M *nimilavanayātā* *rdaytā* || 17 bhBh *nīpīdagān*, N ΨPPr Hamb. MSS.
nīpīdayan. M *nīpīdrayan* || Pr *tīyuti* for *tīthoti* || Pr *ta* for *tāp* || 18
 N *tuthāsva* ° *pām*, Bh *tuthāvastham* || N ΨPPrM om *enam* || 19 In the
 place of this śloka, Bh has only: *yādrst̄ bādanacchāyēti*, adding: *nātāmī*
kāthā || N *dṛṣṭyāte* || N *rārasuh* || 20 N *grhitepi* *hīkōlenā* || After
 this śloka ΨPPr add. 10 *kāthēti* || || 21 M om. all between *pūna*, and
 atra next line || 22 Bh *gacchāmi* for *anu* ° || N *ara* for *at̄a* || M ° *malum*
 for *phalam* || 23 N *cakradhāraḥ* *prāha* || Bh *bho* *hīkarām* || N *trākō-*
ranam || N *taylor* for *nayo*; M *nayo* 'ta *vayo* ū; Bh *nayo* *py* *anayo* *jāyate* ||
daravarasāt ū || 24 M *devarasā* || Pr *trānam* for *nīpām* || Bh *nīpāpa-*
tīṣṭati; ΨPPr (not Ψ) *upatiṣṭati*, in Pr corr. to 'is' ||

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1 ΨPPrM Bh *tristānā* [ΨP *stristānī*, Pr *stristārī*] *rājahanyakā*; Hamb. MS.
 H with bhN (our text), I with the other MSS. || 2 Bh *yāmī* || 3
 ΨPPrM *svānnasiddhā* || N *prāha* || 5 M *mudhurām* for *madhupurām* ||
 N *tasya* for *tat̄a* || 6 Bh *aha* for *tasya*, inserting *tasya* after *kaścidit* || M
kaścī stānī kānā || ΨP *stristānī* || 7 ΨPPrM *jñātrā* *śrūtvā* *ca* for *śrūtrā* ||
 8 ΨPr (not P), N *ayam* || Pr *ya* for *yātā* || Bh *kaścid* *era* *na* || After
chrubvā, N inserts the stanza: *yāt̄ sūtotām* *parijecchuti* | *śroti* *sataṭām* *rā-*
kyam *aradhārayati* | *tasya* *drīdhārakvane* *nīlanīm* *vrīorddhate* | *prajā* || 9 bh
āha || N *etat* *jñāyate* || Bh *nyōjjum* (for *nyāyyam*, and this a blunder for
anyāyyam) for *jñāyata* || N *īmīśāharīrī* || 10 N ΨPPr *etrustārī* || N
rājahanyū || Pr *vrāhmanāt*, N *brāhmaṇōn* || Bh transp.: *ākūya* *vrāhmayāḥ* ||
 Pr *prahryā* || 11 Pr Bh om *yatah*, but Pr *cāḥ* for *ca* || 12 Pi *prātu-*
kena || 13 Bh *rāḥsasena* gr° || N *trastān* for *prāśnān* || ΨP *puśih*, with
 2 after the stanza || 16 N *lasmīśācal* || Pr *kuṭracī* *rōngē* || N *camā-*
śarma, M *camālārāmmā* || Bh om. *nāma* || Bh ins. *tu* after *ekadā* || ΨPPrM
 ins. *ca* after *tena* || 17 Bh *īprāh* for *brāhmaṇah* || After *brāhmaṇah*,
 N inserts the śloka *apīdūlukūḥ* *kubjakaś* *cātā* *tristānī* *rājakuṣakā* | *te* *trayo*
nyāyotāḥ *siddhāḥ* *sūnukūle* *vidhūtarī* || This is a variant of stanza 69 || N
samāhītaḥ || 18 N *bhayatrastām* for *bha* ° *tam* || 19 N *kamulodarastu-*
darau, Pr M *kumulodurasandarau*, Bh *kamalukomala* || 20 N *kathaya*, Pr
kathayam for *katham* || Bh om. *bhāvataḥ* || 21 N *rāksasa* *prāha* || N
arddhodvanam || Bh na hi *arddhodite* 'hāpi *śkrāmī* *paddhyām* *ṣpr'*, HI:

na hi arddhoditēham kālāpō [I ta° for ka°] bhānnīp padbhyañ sprśī [I adds m]-
mī, Pr a for ophi II 22 Bh om. me II N brāhmaṇa, om. 'py II Bh moksa-
syōpāyam II

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1 N tena for tato II N rakṣasubhīhitam II MBh om. bkhō II 2 ΨPM
devatīconam II N sarasān II 3 M ta for tārat II Bh om. trayā II N
nātahsīhāt II 4 After tathānūsthite, gloss. of bh ins. rākṣase II Bh ins esa
before devācana° (sie Bh) II N Bh eva for eṣa II 5 Pr bhakṣayati II N
dīutam, Bh dīvaram for drutaram II M tata dīutamīñ gatī drutaram
gacchomī II bh anuddhānapādo, Pr anuddhānapādau, Bh anuddhātāpādo, H
anuddhātāpādu, I anuddhātāpādo II 6 N Bh mama for me II Bh ins. pi
after rākṣaso II 7 Bh pīstato, om. tāt II 8 After m, ΨPPrM add.
kathā II 12 II, Bh dōsamī kathā II flourish II 9 bh ins. tāt after tasya II
Bh rācam II Bh ākaranya II Bh mīpū for brāhmaṇāh II 10 ΨPPr bhā
trāhmanāh strīstānī II Bh mama II 11 Bh tā na hi for na rā II M to for
tā II Bh tā ūcūh II 12 ΨPPrM om. the first rā II M cu for the second
rā II Pr sah for sā II Bh kānyātā sā II 13 Bh bhāvē bhātūr vīnākōya II
Pr dīnāśīya II Pi °nūlhanāya II ΨPPrM rā for cu II 14 Pi trayā for yā II
N yāntī II 15 N ins cu after pitāmī II N om. sā II Pr sālbhūtām for
sā dīutam II N udgrā II Bh sāmsayah II 16 N mera for derūh II Bh yah
for yadi II 17 N tatas for tāt II Bh om. tāt II N dubbī II N nīyoyay-
tāyē, Bh myohtāyē II 18 N kālātrayā° II N transp. bhaiātī kīta II
Bh lohadruyāvī II Bh na for hrtā II N om. tāt II 19 N patagħosonam
āropayām īsa, Bh akīrayat for ājīna° II 20 Bh yah ko 'pi for uko II
N ΨP (not Pi) strīstānī II Pr rājñā II bh rājākānāyākām II Bh kānyātā for
rājū° II Bh om. yah before pāri° II 21 N karoti II Bh dekōt pārīsāyati II
N erām ghosawīyām II 22 Bh prabhūtāh kālōtāh II N Bh om. cu II Bh
udvāhale II 23 Bh guptasthānasthītā, N guptasthānam sthītā, ΨPPrM gupta-
sthānam sam° II bh yaūvanam abhīmukhi II M sājāñe, N gajīne II M sthī for
'sti II N om. ea II

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1 N yastigrāhīkūjbas II M susīgrāhī II Bh kubjalah II N tīstātī sahāyah II
N Bh puṭuhaśābdam II N tāyprāye, Bh maytrayatāh II M syākyatā, Bh
prehyate II Bh om. paṭahāk II 2 Bh yātāh for yātī II M kānyātā, Bh kānyā II
3 Bh gacchati for urāyatī II Bh kānyā° for kānyātā° II 4 Pr tātāca for tātāsya II
N dārīdrotthākātāparyānto; Bh dārīdṛyottākātāyū hōsya (?) pa° II 6 Bh lādya II
7 Pr prāṇāk tāmkaḥ II In bh, tāmkaḥ has been corrected by corr. into 'jāngah II
M prāṇonāmgapavāna° II N vilāsi, Bh vilāsāh II 8 bh surugurunāth, corr.

by cop. to *suragurunatih*, M *guru*^o, om *svra* || 10 N ^o*tiā aṣdhahera* || NBh om. *āha ca* || 11 N *rājaputraī* || Pr *rājñāṇ* for *rājñe* || 12 N *derāgramāṇam* || Bh *rājā āha* || N om. *bhō* || 14 bh^oPPrM *kusṭo*, N *kubja*, A *kusṭa*. Cop. of bh deletes *o*—writing शृंग—without another correction. In Pr *kusṭo* has been corr. by cop. from *kusṭi*; Bh *kusṭi*, PPr *vāṇiyayo*, A *nāmīyayo*, M *vāṇiyajyo*, all these MSS. om *ya* || bhN *vān* for *vāy* || 15 N *salakṣa* || N *vīśeṣataḥ* || 16 N *rājādēśāṁtaraṇ*; Bh *rājōñayā* for *rā*^o *eva* || After *eva*, Ψ breaks off || M *purusair* for *rājā*^o || N *gatvā* for *nītrā* || 17 Bh om. *tristānī* || 18 N *yānapūnōm*, Bh *yānapātre* || N ins. *sa kāvarttā* for *kai*^o || N om. *bhō* || 19 After *adhisthāne*, Bh *trayo* 'pi *moktavyā* for *sa* 'yam *a*^o *dhā*^o || N *gatrā* for *nītrā* || M *ādhyo* for *andho* || 20 After *nuṣṭhite* Bh *te gr̥ham mūlyendādoya*, &c., l. 21 || M *ārādya* for *āśādya* || 21 P *adhah* for *andhah* || 22 Bh *kuljakah* || 23 PPr *stristānī* || bh *sa*, corr. to *saha* by corr. || Pr *vilagnāh*, PM *vilagnā* for *vinastā* || NBh om. *ca* || 24 M *dyam* for *yady ayam* ||

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1 Pr *kāle* || Pr *na yātāḥ* for *nayāvāḥ* || N transp.: *yena visam* || N om *tad* || 2 Bh *yena tathā amūr. thā* a being written by a later hand on some effaced akṣara || *mṛta* (for *mṛtah*) written in bh by corr. on a blank left free by cop. || 3 Bh *tām ādāya* || M *pradrṣṭamāṇih* || Bh *gr̥ham* || 4 Bh *āgatya* || N *m* for *tām* || M *labdhivā* for *labdho* || *kṛṇasarpah* || *taḍ enāṇ* written in bh by corr. on a blank left free by cop. || 5 M ^o*rasubhīḥ* || Bh *gatanetrāya* || 6 N *kathayi*, Bh *misena* for *kathayitvā* || Bh *prayaccha* || bh *saṇ*; then *prayaccha* || *yena dīk*, written by corr. on a blank left free by cop., who continues *g viṣadaya* (corr adds *ta*) *iti* || 7 N *hṛdamārggam* || bh *pratisthitah*, NBh *prasthitah* for *proti pra*^o || N *sopī tām kr̥* || 8 bh *khamdikr̥ya . . . sasthōlyām*, the blank being filled in by corr. with *sarvam* || Bh *sthālyām*, omitting *satakra* || N *cullimastakam* || 9 N *svogṛham*, Bh *sva* for *svayāṇ* || bh ^o*yākūlitayā*, N *gr̥haryāpārōkūlatayā* || Pr *praśrayam*, om. *sa* || Pr *idam* for *idam* || 10 N *tavābhīṣṭān* || Bh *matsyān āṇīya*, ^o*n a*^o being written as one syllable and *virāma* being added under *nā* || N *pacati* || 11 M *a* for *ahāṇ* || N *gr̥haryāpāratarām* || Bh *bharāṇ* for *tvām* || 12 N om. *darvīm* || N *pracalaya*, Bh *pracālayatu* || Bh *hṛṣṭamanāḥ* || 13 PPr *svrkṣṇi*, M *syūkkāṇiṇ*. Gloss. in bh: *jibhehoda(?)cāteche* || Bh *pralhan* || N om. *darvīm* || Bh *darvīm ādāya tān* || N *samādāya* || N *tāvat* for *tān* || Bh *cālayitum* *ārabah* || P *prayālayitum*, N *pracalayitum* || 14 N *āradhbah* || Bh *tān* *atha cālayito* || N *pracalayato* || Bh *risagaibhera bāppenu* || 15 Bh *māṇḍamāṇḍam* for *śanāṇ* *śa*^o || bhM *agalata*, Hamb. MSS and PPr with us || N *agamat*; Bh *aga[hole]t*; A *amalatā*, a misreading for *agalata* with following *dāṇḍa* || N *au* for *eva* || N ins. *kṣanum* after *guṇam* || 16 N *manvamāno*

vā vi° || In bh gloss on *bīspa*: *bāphu* u Bh *vippugrahānam* u Pr N *spreta-dṛṣṭir* u 17 P *pāśapāṇi* for *pāśo* u N *sthālyamadhye* u Bh transp. *kevalāni kṛṣṇa* u 18 N om. *tato* and the following words to *tat* (l. 19) *excl* u Bh *tato’cūtayat* u P *māsyāmīvam*, Bh *māsyamāṇasam* u 19 Bh *tan na jānāmi tristāñjāś ca idūp sumyak hīm vā* u 20 N *triśūnyais*, Pr *strīmatā-nyāś* u 21 N *madrāprāyārka upakramāycmāṇi* u Bh *madrādhāya prakramon* N *athānyusya* u NBh om. *vā* u 22 Bh om. *sa*; PPrM *sañ* for *sa* u N *nigrahaṇa*, Bh *gopāyan* for *nigrahanā* u 23 N *ālingya cūḍānābhibh* u

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1 NBh *opāyat* u Bh ins. *anuśāyamāna iṇu* before *samīpam* || 2 N *śarīrabelam samīkṣya mastu*° u Bh “*īthyā . . . shakorā, pani*” A later hand writes *śayu* on the blank, where one akṣara has been worn off u Pr “*sāma-dhyāś tūmāstahāyari*” u 3 bh PrA *paribhārya*, P *paribhārya*, M *bhārya* u N *ca* for *tum*; PPrBh om. *tum* u M *trīśūnum hrīlaye*, Bh *trīśāñchīlayāya* u N *atādayat* u bhPPrA *kubjukāśrīne prī* u 4 bh *trīśāḥ stana* u Bh (later hand writing on some effaced akṣaras) *ti* for *ntiḥ* u Bh *prastadeśe ca stanaśpāśet kubjukāśrīne qatāḥ*; N *prastadeśe ca stanaśpāśet* u PPrM *prastapadeśāḥ stana*°, but in Pr, *h* added over the line by cop. u N *kubjukāśrīne*, PPrM *kubjukāśrīne* u 5 NPPrMBh *suralatām*; but Hamburg MSS. with bh u 6 PPr *kubjukāśrīne* u PPrM add *kathā* II, Bh *ekōdusamī kathā* u N *sunārpaśuddhāḥ* u 7 NBh *albhāy* for *abhlīhāy* u N *darrāhūlītāyā*, Pr *devī*° u 8 N *āpudalyate* u 9 *tyāgyo* has been lost in Bh by a hole, after which the MS. has *h*; Pr *tyāgyo* for *tyāgyāḥ* u NBh *madrākyam* u Bh *akūrato* u 10 bhPPrM *sunārī*(Pr “*īnnī*” for “*īno*”) *siddha*(new line in bh) *ānūjīḍya*. ANBh with us, but in Bh *tam* and part of *nu* worn off u 11 PBh *śūrītāḥ* (Bh om *h*) for *prītī* u bh flourish before *ītī* u N om. *ītī* u After *ītī*, Bh ins. *śūrītāḥ kathā* u 12 A *śamālīha* for *śamāptīy* u In Bh, *pur* worn off u bhA *āpātīśūkārītā* u NBh *āpātīśūkārītām* u PM *ādyāḥ śūkāḥ* u 13 In the place of this sloka N has only *kudrītām kūparyūlātām ītī*, Bh *kudrītāq kūparyūlātām ītī* u Bh om. the rest of the text. In its place N has: *śamāptoyām grāmīhāḥ* u *ītī śūrīśūrīnūvū[ff]āśītām paṇicālīhyānām śamāptīy* u As to the copyists' colophons of N and Bh, cp. the end of the 'Variants' u A has all the stanzas of the *prāśasti*, I give all its readings. A *kudrītām* u 14 A *ītī bhāreṇā* u After *krtām*, PPrM ins.: *enāy kathā 77 sūktūni ca* u 64v u A 119 for 5 u 15 bhPPr *parīcūtāpīśūkārītāpāraṇīpāraṇīmākām*; A with us u 16 A “*gūktām*” u M *vīṣṇu*°, om. *śī* u 17 M *parūkāraḥ* u A *jyotiā* u 18 PPrM om. all between stanzas 1 and 7 u 26 bh “*prabhu*” for “*prabhā*” u A “*cāndraprabha*, then an unfinished pīta, then *sūrvīdhāḥ*” u

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- 1 A *kkacana* || A °bhogi for °yogi || 2 bhA *sumarti* v° || 3 A
rohini for *manmathu*, and °viseṣasya || 4 bh *lakṣma*, A *lakṣmī* || 7 bh
 °marā for °pada, A with us || 8 In the place of *suktā mayā*, bh has
 a blank filled in by corr. with *samprāpya bhū*, and *mi* written on the superior
 margin || 9 A *paṭ* for *sat* || In P, *tāni ca* and part of *gram* are lost by
 a hole || 10 Pr *ganita* || M *ślokasamplhyā* 3 || 11 Stanza 8 is missing
 in bh PPrM || In A this line runs thus: *candramumbāpacampre rurse kārtti-*
kasitadṛḍitigāyū; our text gives the reading of II¹II²II³ (II²II³ °rāṇa° for
 °bāṇa°, II¹II²II³ °rursai) || 12 II¹II²II³ om 'dhishthito, reading *vudhaiḥ*.
 Between *pratisthito* and *vudhaiḥ* II² ms. *trāṭra sāstram iti su* ||

The COPYISTS' COLOPHONS of our MSS. run thus.—bh: *iti paṇcamam*
ākhyānakāṭ samāptam || flourish || *i* saṃvat 1468 *vara* se mārggaśīrṣamāse śukla-
 pakṣe drāvlośi dīne adyēha śi Viiramagrāme mahārājādhirōjaśi i Kālnaḍaderaviraja-
 yarājye amālyā Mahuṇsalasāpratipattu Satyapuraṇātīya Vā (corrected from Josi,
 and with an *i* inserted before *vā*) dijanārddana sya bhrūl; Josiharadevayā vinodāya
 śi Gauḍajñātīya Mahārākesarasuta Mahuṇgopālena paṇcākhyānaham nāma nītiśā-
 stram blikhe || flourish || *iti paṇcākhyānaham nītiśāstram samāptam* || flourish ||
 || śram astu sarvajagatu || || lekhakāpāṭhalayoh śivāk || flourish || yāval luvāya-
 samudro yāvan naksatramanāḍito meruh | yāvac candrālityau tārad udāp pustakam
 jayatu || I || || flourish || || || N: saṃvat 1855 *vara* sāke 1720 prārattā-
 māne kartika śi [corr. by cop. to *vā*] dī 3 gurau lipi śubham; Mahāndhapu-
 ranivāsinā śri Gauḍajñātīyaddare Kālmāṭhātmajo Harināyadōkhyena liṣitoyam [corr.
 by cop. to liṣitum] śubham; aparaṇa pustakam uksya śodhaniyam sadā bṛuhaiḥ;
 hīnāḍhikair svorair varnair asmākam dūsanam na hi; 1: trīṇy āhur arādānāni
 gāvah prthvī sarasvatī; narakād uddharanty ete jupavāpanadolanāt; 2: svārtham
 parārtham ca līkhitōyam grāmthalāḥ || || śi || ||; A: *iti paṇcākhyānam samāp-*
tam || Śicasundarena līkhitam || saṃvat 1574 rurse āśoradi 9 sukṛe || P: yādṛ-
 ṣam pustake dr̄ṣṭam tāḍīśāne līkhitam mayā; yādi śudhām aśūḍhām rā mama
 doṣo na dīyate || 3 bhagnayṛṣikatigrīvā; baddhadṛṣṭir adhomukham; kastena līkhi-
 tam āstraṇ; yatnena purypālayet || 4 || saṃvat 1537 *vara* prathama āśāḍhavadi
 1 bharame pustakā lakṣṭam || śubham bharatu || prathame kathā 29 || dvitīye 7 ||
 trītye 15 || caturthe 12 || paṇcame 12 || evam kārāt kathā 75 || flourish || prathame
 sūktā 388 || dvitīye sūktā 84 || trītye sūktā 67 || caturthe sūktā 51 || paṇcame
 sūktā 56 evam kārāt sūktā 646 || flourish || śubham bharatu || M. kathā 29;
 7 || 15 || 12 || evam 75 [cp. colophon of P] sūktā 388 || 51 || 56 || śi emcām [for
 emām] 646 || śi || || flourish || śi || || flourish || || || P: has
 no colophon || Bh: śivam astu sarvajagataś cēti || śrisaṅghas cīram naṇdyāt ||
 śribhaguratiṣṭipurā mama maniṣitam || yu(?)ya(?)rttu || khalōk vilayam yām̄tu ||

āciraṇ pūṣṭatū pūṣṭamkām ॥ 28 flourishes ॥ *Muparāgahalasaparvanātha* ॥ Φ.
 iti pañcākhyānam samāptam iti ॥ flourish ॥ ॥ *sarvāt 1661 varse jyestamāse*
śuklapakṣe 2 dvitiyāyām tathau gururāre śīrViśvāmapurisamardhye lisatam idam
 ॥ flourish ॥ *rājādhīrājañ Rāyañthoivijayorāgye* ॥ flourish ॥ ॥ *yādrām pusta-*
kām drstvū tādrām lisatam mayā yadi sum abuddham vā mama doso na diyate
 ॥ 1 ॥ flourish ॥ *śubham bhavatuh* ॥ ॥ *kalyānam astu* ॥ ॥ flourish ॥ ॥

bh N,A,PPi M; Simpl.Bh

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 vikalām̄ iha pūriṣasukitam̄ Simpl. V. 9.
 vihāram̄ yāti no cittam̄ Simpl. II. 110.
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 vīḍyamānā gatii yesām̄ Simpl. I. 320.
 vīḍyām̄ vīṭam̄ śūlpam̄ tāraṇ Simpl. I. 398.
 vīlyāratām̄ mahechānām̄ Simpl. I. 37.
 vulvatvam̄ ca nr̄patvam̄ ca Simpl. II. 52.
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 vīdhīnā mantrayuktena Simpl. I. 216.
 vīṇāpy arlhī dīrūrah spr̄śati II. 121.
 vīḍulamater̄ apī naśyati V. 5. Simpl. V. 5.
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 vīvāde dr̄syate pūttram̄ I. 391. Simpl. I. 403.
 vivāde 'nvīsyate, see vivāde dr̄syate.
 vīśesāl̄ paripūrnasya Simpl. I. 326.
 vīśrumbhāl̄ yasya yo mṛtyum̄ Simpl. I. 274.

- vīśasānū na kasyāpi* Simpl. III, IV.
73.
- vīśrāsaḥ sampado mūlam* II. 18. Simpl.
II. 22.
- vīśadīgḍhasya bhukṣyasya, see kāṇṭakusya
ca bhognasya,*
- vīśamosthasvūdūphala* I. 138. Simpl.
I. 179.
- vīśānāḥ koṭhinātmaṇo* I. 51.
- vīśīnāryavasāyaśādhyamahatām* III.
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- vīraavratasya vīlyāyāḥ* I. 419.
- vṛkṣamūle 'pi dasyāḥ* Simpl. IV. 82
- vīkṣyāś chelvā paśūn hātvā* III. 96.
Simpl. III. 106.
- vīṭīm apy āśritāḥ śatrur* Simpl. III.
125.
- vīkalyām dharanipētaḥ* I. 136. Simpl.
I. 177.
- vīdyavulvajjanāmātyā and vīdyasāṁ-
vatsarāmātyā, see vīdyasāṁvatsarā-
cātyā*
- vīdyasāṁvatsarācāryāḥ* III. 61. Simpl.
III. 70.
- vīśāgyūharaṇam, see daxurbhūgīya-
tanaḥ.*
- vīriṇī na hi sañcādhyāt, see śatruṇī
na hi.*
- vīyakto 'pi vīsare satyam* II. 76. Simpl.
II. 92.
- vīyājanam hanti vī pūrvam* III.
186.
- vīyājanais tu samutpannaiḥ* III. 184.
- vīyathayanti paraṇo ceto* Simpl. II. 95.
- **vīyapadeśena mahatāṇi* III. 72. Simpl.
III. 82, 90.
- vīyapadeśena siddhīḥ syāt and vīyapadeśe
'pi si', see vīyapadeśena mahatāṇi.*
- vīyasanam hi mahārājño* I. 157.
- vīyasanam prāpya yo mohāt* Simpl. II.
180.
- vīyasaneyo api sarveṣu* II. 5. Simpl.
II. 6.
- vīyākīrnakesararakālāmukhū* I. 149.
- **vīyōghī avānarasarpāṇūḥ* I. 247.
- vīyālhitena snōkena* V. 8. Simpl. V.
11.
- vīyomaikūntarihāriṇo 'pi iha gāḥ* II. 16.
Simpl. II. 20.
- suktam bhaktam lulinam cu* I. 345.
Simpl. I. 351.
- śaktivīkulyunamraaya* I. 81. Simpl.
I. 106.
- śakteāpī svāt narendra vīluṣā* III.
203. Simpl. III. 172.
- śakṣyāmi kartum idam alpam* III. 225.
- śāṅkarāyā hi sarvatra* Simpl. II. 90.
- śatabuddhīḥ kṛtoanāmāḥ, see śatabud-
dhīḥ śirahsthō 'yan,*
- **śatabuddhīḥ śrākszo 'yam* V. 34, 36.
Simpl. V. 45, 50.
- śatam eko 'pi samdhatte* I. 188. Simpl.
I. 229; II. 14.
- **śatravo 'pi hrīyālva* III. 170.
- śatruṇī vāñchāvighātāya* Simpl. III. 142.
- śatrenā na hi sañcādhyāt* II. 24
Simpl. III. 24; II. 29.
- śatrubhīr yogayec chattrum* Simpl. IV.
17.
- śatrum utpāṭayet prājñāt* IV. 16.
Simpl. IV. 18.
- śatrum unmūlayet prājñās, see śatrum
utpāṭayet prāṭ.*
- śatruṇīpāṇi mitrāṇi* I. 167.
- śatrobhī palāyane chudram* III. 118.
Simpl. III. 123.
- śatrobhī pracalane, see śatrobhī palāyane.*
- śatror ākramām and śatror ākramam,
see śatror bālam arīhāya.*
- śatror uccedanārthāya* Simpl. III.
133.
- **śatror bālam arīhāya* I. 315. Simpl.
I. 312.
- śatror vīkramam, see śatror bālam arī-
hāya.*
- śatrobhī śriyam sadottihāsi* Simpl. III.
153.

- sahṛj galpani rāgānah I. 379.
 sakṛt kānūlukāyātārā hi II. 132. Simpl.
 HI. II. 140
 sakyālāpi dṛṣṭvā puṇyaṁ II. 65. Simpl.
 II. 79.
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 satyār dhane na mama nāśagate II.
 192.
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 432. Simpl. I. 425.
 satyāyadhārīmikān, see sannyāyo dhār-
 īmikāś cālīhyo.
 sañcālīyogaśalāt, see supādād yojū°.
 sañcāreṣu bhṛtyeṣu II. 19. Simpl
 II. 23.
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- sadāmaṇḍamadusyandi° I. 7.
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 sadāñāḍpadgato rīyā I. 89. Simpl. I.
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 III. 12.
 sannyāyo dhārīmikāś cālīhyo III. 6
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 ṭsa pañcārakam ādāya III. 124
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 II. 18.
 sapādāvīpādīpūṣyāpi II. 130.
 sapāt svarās trayo grāmā V. 40. Simpl.
 V. 54.
 samaṇ śaktimatā yuddham Simpl. III.
 15.
 samayābhyāyato 'titiksh, p. 254, 9.
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 samudravīśva calasvabhūvāḥ Simpl. I.
 194.
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 sañcāptāyāḥ parāyattāḥ I. 262. Simpl.
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- simhaḥ pañjarayantrāparī I. 295.
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 siddhīm vāñchayatā janena, see *sī*^o prārthayatā ja^o.
 siddhīm rā yadi vāsuddhīm Simpl. II. 183.
 siddhīm prārthayatā janena III. 205.
 Simpl. III. 174.
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 sukrīyam vīṣṇuguptasya Simpl. II. 41.
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yuktasya dambhasya
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suhṛt gurur.
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- susameitai jūanai at surakṣitair Simpl.
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 II. 38.
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 II. 15
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hita^o.
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 I. 22.
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- strūipralingbālesu IV. 35. Simpl. svaritthaśaunam dīśnā II. 92. Simpl.
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 'pi hṛ.
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 292.
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 iaudram.
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- svaritthaśaunam dīśnā II. 92. Simpl.
 II. 103.
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 Simpl. II. 133.
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 svāmyādīstas subbṛtyasya I. 85. Simpl.
 I. 111.
 svāmyāyatlāyataḥ prīnā I. 303. Simpl.
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 Simpl. IV. 37.
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 20.
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 | harśāvistus tato ṣyādho vol. xii,
 p. 50.
 ḥasantaḥ prahasanly etā Simpl. I
 184.
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 ṭhastapādasamīyukto IV. 56. Simpl.
 IV. 98, I. 391.
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 yukto.

<i>hīṇsakāny apि bhūtāni</i> III 95. Simpl. III. 105	<i>hīnah śatrur nihantaryo</i> III. 116.
<i>hitahyūbhīr akāryam īhamānāḥ</i> I. 250	<i>hīnāñgi vādhibhāngī vā</i> V. 71. Simpl. V. 95.
<i>hitam eva hi raktavayam</i> I. 436.	<i>hutāśajvālābhē sthitavati</i> I. 289.
<i>hitavaktā mitavaktā</i> III. 74.	<i>hetupramāṇayuktam</i> II. 103.
<i>hitauḥ sālhusomōcāraih</i> I. 342. Simpl. I. 339.	<i>helākṛṣṭasphuratkhadga</i> ° Simpl. III. 151.
<i>hiṅgum dhānyoratnāni</i> I. 182. Simpl. I. 224, 349.	<i>homārthaīr iividhapi adānai lhnā</i> Simpl. I. 310.

ADDITIONS AND CORRECTIONS

VOL XI.

Delete the asterisks in the text pp. 52, 8, 55, 12, 66, 15, 87, 7, 288, 15.

Insert asterisks before रजन्यं 50, 12, विदान् 69, 3, °क्तव्यशिक° 180, 2, धनकामे 181, 2 (see *variants*), कुच्छक° 289, 3.

4, 14 read *प्रकौरू, see *variants*.

6, 33 „ भवति for भवेषि

16, 20 „ प्रसादसंमुखो.

51, 6 „ with MSS. वास्यामि । इति सुकलापचित्वा.

83, 22 „ स दूरम्, see *variants*

87, 14 „ with bh and with the Ψ-class °समेति, cp. text simpl. Kielhorn 68, 20, and Hamb. MSS. (सपरिजनी निःक्राती).

90, 13 „ शेष्याशु.

91, 5 add hyphen at the end of the line.

112, 22 add in margin *npa*.

132, 16 read *प्रवायितो

163, 15 „ अग्निच्छतो.

175, 17 „ तत्प्रावेण

211, 22 „ सल्लो? See vol. xii, p. 32.

225, 30 „ श्रीमल्.

227, 30 „ दग्धां

229, 9 „ प्रोक्षूसिषि.

246, 1 and 3 read सत्कं with A.

257, 7 read °मोहकर्मणि? See *variants*

265, 22 „ with Prof. Hultsch भ्रमन् स्थ° and परिभ्रमधनं; see *variants*.

270, 1 „ °सहस्रबुद्धी.

283, 23 „ वेगातिवेगं, see vol. xii, p. 35.

In the glossary add: ऊर्णप्रस्तर, 277, 17 'bearing a woollen cover', 'covered with wool'.—कोटपाल, 259, 9 'chief officer of the police of a town'. Prof. Hultsch informs me that this is the same as Hindi and Maithī कोसवाल.—सुकलापय, 51, 6 'to take one's leave'. Cp. Hertel, Indogermanische

'erschungen, xxix (1911), p. 215 ff.—रविकर्, 290, ii = रविवार 'Sunday'.—
p. 293, first column, read तु—S. v. त्वृट् read in the parenthesis चोहिय.—For
चतुर्जीतिक p. 293, first column, Mumrāj Shri Dharmavijaya Sūti refers to
be 7th and 8th part of *Shaligram Nighantu Bhūshana*, संख्यावर्गे, Vyankateshwari
'ress, p. 1079; for भास, p. 294, 2nd column, to Hemacandra's *Abhidhāna-*
int̄imani, भूमिकाल्ले, तिर्यक्षाल्ले, stanza 404 with commentary; for स्थगिका,
o Siddhicandra's commentary on *Kādambarī*, p. 127 (*Nirṇaya Sāgara*
'ress). स्थगी or स्थगिका means 'a basket in which areca-nuts are kept'.

Vol. XII.

Page 15, sub 25², add.—

To the good services of Dr. F. W. Thomas I owe copies of the *Raghunāth*
Temple MS. (Rgh), and of the *Ulvar* MS. (U). I received them when I had
already given up all hope for them.¹ Both of them belong to the mixed
MSS., based on Pūnabhadra's text.

Rgh (Stein's Catalogue 81, see Aufrecht, C.C. II, p. 69) is a mere
fragment, which goes from the beginning of the text down to
p 42, ३ पुच्छबद्धनाम्नामी. Though on the whole this MS. agrees
with Pūnabhadra, the beginning of its Kathāmukha with the
three opening stanzas of the Hamburg MS. H has been supplied
from the *textus simplicior*. This text is extremely faulty, shares
almost all the blunders of bhΨ, but has been corrected in some places
(e. g. 6, 31 किमुपमीषते गवेद्वः, metrically wrong; 6, 33 किं क्रियतामपि,
a miscorrection of the blunder of our leading MSS., 9, 3 द्विधि
द्वयपरो with the Hamburg MSS.). In most cases it shares the read-
ings of the Ψ-class, but it cannot possibly have been copied from Ψ,
or from any one of the MSS. derived from Ψ. In 33, 21 Rgh has
the same gap as our other MSS.; but this gap goes only to the
words स्तामी पिंगलक (८२c), which are missing in the MSS. of the bh-
and Ψ-classes. A comparison has shown me that in spite of this
circumstance this MS. is useless for the constitution of the text.

U (Aufrecht, C.C. II, p. 208). Though a copy of this MS was sold to
me for 100 Rupees, it is as worthless as the MS. just mentioned.
Its text is based on a Ψ-MS., but interpolated in the third tantra
from the *textus simplicior*, and omitting with it our stanza iii, 109
and the following tale. Several stanzas are inserted, and others

¹ See my critical edition of the *Tantrākhyāyika*, p. vi.

Additions and Corrections

omitted, in different parts of the text. In the fourth tantra there is some confusion, owing to the carelessness of the copyist, who copied the leaves of his original without beforehand arranging them in due order. Besides minor gaps there is a considerable one, extending from our p. 266, 15 to 282, 7. Some of the blunders occurring in bhΨ have been corrected, but only from conjecture, not from any MS. In 33, 12 e.g. U reads तेषां चायाणामपि द्रुत्तात्, in 33, 21 the gap preserved in the MSS. of the bh- and of the Ψ-classes has been filled in as follows अपरं चास्तत्खामी पिंगलकी (sic) महति व्यसने वर्तते करकटेनोत्तं (sic) किं व्यसनं दमनक आह, &c.

p. 20. Sub 25⁶ add: MS. Decc. Coll. IV, 359. Colophon . . . samvat 1660 varse śake 1525 madhye sitīdau pameainyūm dvitiyavāsare | śrimattayāgarche kāmalakalāśrūkhāyām īcāryaśrīnāmaddeśāryena likhitam idam pustakam | gaṇubhojasūgaruvaśeanārthamḥ () || . . . gramthīgram 1380 A mere abstract from Pūrṇabhadrā's text. Most of the stanzas and most portions of the frame-stories are omitted.

p. 35, l. 4 Dharmavijaya Sūri explains यास as a gerund in °अम्. Delete my sentence referring to यास.

p. 42, § 3, add A vernacular gloss by the glossator of bh was wrongly taken for a correction by the copyist of the intermediate MS. to which N goes back, hence a meaningless correction of this gloss appears in the text of N, p. 271, 9. See variants.—To the bh-class belongs also the MS. Decc. Coll. XVII, 75, containing Kathāmukha and tantra 1 only Leaves 34, 62, 63 missing. Quite modern, very faulty; the original readings of Pūrṇabhadrā corrected in many places Worthless.

p. 63, l. 1 read: pañcāśityadhihikam.

p. 80 f. On Jacobi's criticism of Hemacandra's and Pradyumna's language, cp. Hergovindās and Bechāidās in their edition of Shāntinātha Mahākāvya, Yashovijaya Jaina Granthamālā 20, p. 3 ff. From p. 11 of their preface it follows that our remark on 24, 3 प्रथमे, p. 30, must be deleted.

p. 88, variants on p. 11, l. 5, insert ७ after nūḍā ॥.

p. 117, note on p. 90, l. 20 Read 'except Hamb. MS. H kṛtam (I naram)'.

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